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A
GRAMMAR
OF THE
TELOOGOO LANGUAGE.



A
GRAMMAR
OF THE
TELOOGOO LANGUAGE,

COMMONLY TERMED THE GENTOO,
PECULIAR TO THE HINDOOS INHABITING THE NORTH EASTERN PROVINCES

OF THE
INDIAN PENINSULA.
BY A. D. CAMPBELL,

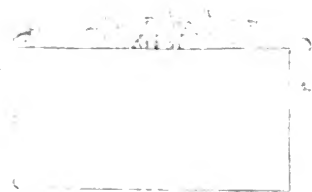
OF THE
HONORABLE EAST INDIA COMPANY'S CIVIL SERVICE
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TO HIS EXCELLENCY

THE RIGHT HONORABLE FRANCIS RAWDON HASTINGS,

EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF IN INDIA.

&c.

&c.

&c.

MY LORD,

In dedicating to your Lordship the following elementary work, in elucidation of the principles of one of the most ancient, useful, and elegant languages of India, permit me, most respectfully, to express my grateful acknowledgements for the honor which it derives from being permitted to appear under the sanction of so illustrious a name.

Public utility, the chief object of this work, constitutes also its chief claim to the patronage of a Statesman whose liberal and enlightened mind deems nothing beneath its notice which may be calculated, however remotely, to promote the interests of the great Empire entrusted to his care. If, by diffusing among the civil and military servants on the Coast a more extended

knowledge of the language of Telingana, and an improved acquaintance with the character, customs, and manners of the fine race of men who inhabit that country, the work here presented to your Lordship should contribute in any degree to the convenience of individuals, to the service of the Government, or to the security and happiness of its subjects, I shall have the satisfaction to reflect that, however imperfect its execution, it will not have proved altogether unworthy of the distinguished patronage with which it has been honored.

I have the honor to be,

My Lord,

with the greatest respect,

your Lordship's obliged and

very obedient humble servant

A. D. CAMPBELL.

ADVERTISEMENT.



Since the establishment of the College of Fort William by Marquis Wellesley, the labors of many distinguished individuals have added much valuable information to the knowledge before possessed of oriental literature, and afforded many facilities to the attainment of an improved acquaintance with the several dialects peculiar to the provinces immediately subject to the Supreme Government. A similar Institution (on a modified and less extensive scale) has more recently been established at Fort St. George, and may be expected, in course of time, to produce the same favorable results as regards the languages of the South of India, respecting which very little has as yet appeared before the public through the medium of the press, though the languages themselves had, even before the establishment of the College, been cultivated with considerable success by many individuals.

For the establishment of the College of Fort St. George, and for the encouragement afforded in ma-

ny other respects to the advancement of the literature of Southern India, the Public are in a great degree indebted to Sir George Barlow ; and the following is one of several works which owe their rise to this source.

The Author, having been nominated to a seat at the Board of Superintendence for the College, had frequent opportunities of observing the disadvantage under which the Teloogoo Students laboured from the want of a work on the elements of that language. An attempt to remove this impediment was a duty which the author's situation in some degree imposed ; and actuated by this motive, as well as by a desire to rescue the Teloogoo from the undeserved neglect in which its great difficulty had involved it, and to extend among his countrymen the knowledge of a language spoken by a large portion of the native subjects of the British Government in the South of India, he proceeded to arrange the notes on the native grammars of the language, which he had taken to assist his own studies, in the form which they have assumed in the following pages.

The manuscript, thus prepared, was submitted to the Government of Fort St. George, whose approbation it having been so fortunate as to obtain, the copy

right was purchased on the public account, and the Right Honorable the Governor in Council was pleased to direct that the work should be printed at the College Press, whence it now issues to the Public.

Every first attempt to illustrate the principles of a foreign language is attended by peculiar difficulties; but to do justice to a language so highly cultivated as the Teloogoo required advantages to which the author makes no pretension : nevertheless he hopes that in essential respects the work will not be found deficient. He does not expect that it will remove all the difficulties which have hitherto opposed the acquisition of the Teloogoo: if, by enabling the European Student to overcome the chief obstacles in his way, it lightens his labour, and facilitates his access to that eminence which all should endeavour to attain who seek distinction in the public service, the author's utmost wishes will be accomplished: at some future period, perhaps, the track which he has opened may be followed by others possessing more ability and leisure than himself, who, correcting those errors into which he has fallen, may give to the world improved works on one of the most useful and polished languages of India.

Journal of Management Education

INTRODUCTION.

The language of which a Grammar is now offered to the Public is commonly, but improperly, termed by Europeans the *Gen-
too*. It is the *Andhra* of Sanscrit authors, and, in the country where it is spoken, is known by the name of the *Trilinga*, *Telinga*, *Teloogoo*, or *Tenoogoo*.

This language is the vernacular dialect of the *Hindoos*, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of *Pulicat* on the Coast of *Coromandel*, inland to the vicinity of *Bangalore*, stretches northwards, along the coast as far as *Chicacole*, and in the interior to the sources of the *Tapti*; bounded on the east by the Bay of Bengal, and on the west by an irregular line, passing through the western districts belonging to the *Soubahdar* of the *Deccan*, and cutting off the most eastern provinces of the new state of *Mysore*:—a tract including the five Northern *Circars* of *Ganjam*, *Vizagapatam*, *Rajahmundry*, *Masulipatam*, and *Guntoor*,—the greater portion of the *Nizam's* extensive territories,—the districts of *Cuddapah* and *Bellari* ceded by him to the British,—the eastern provinces of *Mysore*—, and the northern portion of the *Carnatick*: nor is this language unknown in the more Southern parts of India, for the descendants of those *Teloogoo* families which were deputed by the Kings of *Vidianagara*

to controul their Southern conquests, or which occasionally emigrated from Telingana to avoid famine or oppression, are scattered all over the Dravida and Karnataca provinces; and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula.†

A tradition current in Telingana, and noticed by many of its best native *Authors, states the original name of this language, as well as that of the country in which it is spoken, to have been

† Among numerous authorities which may be quoted in support of the concluding part of this statement, I subjoin the following passages from the Travels of Dr. Francis Buchanan, a work containing much statistical information, regarding the provinces in the interior of the Peninsula—"Every where in Karnata the palanquin-bearers are of Telinga descent, and in their own families speak the language of their original country"—"The Woddas or Woddaru are a tribe of Telinga origin, and in their families retain that language; although they are scattered all over the countries where the Tamil and Karnataca tongues are prevalent"—"Speaking of a cast known by the name of Baydaru, he observes—"Those in the North-eastern parts of the Mysore Rajah's dominions are of Telinga descent, and retain that language—They seem to be the true Sudra cul-tivators and military of Telingana, and to have been introduced in great numbers in to the southern countries of the Peninsula, when these became subject to Andray or Telingana princes."

* See the Preface of Maumidi Vencayah, a learned native inhabitant of Masulipatam, to his Telooogo Dictionary, the copy right of which has been purchased by the Madras Government; and the original authorities therein referred to. Among others, the Adharvana Vyacurnum, as given in the Andhra Cowmudi, from which the following is a quotation.

శ్రీ శైభిమ కాశీకమహేంద్ర గిరిపంయురం ప్రాకారంబు
మహత్మ్యస్య త్రిణిద్వరాణిచాకరో ఛా త్రిలోచనామహేశ్వ
త్రిశూలంచక రవహాః త్రిలంకరూపీన్యవసః త్రిద్వారేముఖైర్వ్యూ
తః త్రిలంకరస్థుస్సరయుతోదనుజేననికంభునా యుధావప్రయోద
కయుగాహవ్యతంరాక్షసోద్ధమంజీవస్తప్రయుపిభియుతో
గోదావరీతపేతత్యాలప్రభృతియేత్రం త్రిలంకనిధిశ్చుతం॥

He (alluding to Andhra Vishtnoo the son of Soochundra hereafter mentioned) having built an immense wall, connecting Shri Shuelum, Bheemeswaram, and Culeswaram, with the Mahendra hills, formed in it three gates, in which the three eyed Ishwara, bearing the trident in his hand, and attended by a host of divinities, resided in the form of three lingums. Andhra-Vishtnoo, assisted by angels, having fought with the great giant Nishumboo, for thirteen yooos, killed him in battle, and took up his residence with the sages on the banks of the Godaverry, since which time, this country has been named Trilingum. Then follows the passage given in the last Telooogo quotation in the notes to this introduction.

Tri-lingum, or in pure Teloogeo *Modoga-lingum*; † namely the language or country of the three lingums: a name derived from the three lingums, or mystic symbols of the divinity, in the form of which Shiva, the destructive and re-producing power in the Indian Trinity, is reported to have descended upon the mountains of Shri Shuelum or Purvatum, Caleswarum, and Bhemeswarum or Dracharamum, where he is supposed still to hold his awful abode, and is worshipped under the respective names of Mullecarjoona, Calanadha, and Bhemeswara.

These three lingums are said to have marked the chief boundaries of the country known in modern times by the name of Telingana. The first, that of Shri Shuelum, still celebrated in the Deccan, is particularly described in the extract from Captain Colin Mc'Kenzie's journal inserted in the fifth volume of the Asiatic Researches, of which a part is subjoined in a note below.* It is romantically situated in an unfrequented spot, surrounded by an almost impenetrable forest, among the wild mountains through which the impetuous current of the Kistna forces its passage from

* *Tri* in Sanscrit, and *Moodoo* in the inferior, or *Modo* or *Modoga* in the superior dialect of the pure Teloogeo, all mean *three*.

"On entering the south gate," says Captain Mc'Kenzie, we descended by steps through a small door to the inner court, where the temples are. In the centre was the Pagoda of Mallekarjee, the principal deity worshipped here. It is square, and the roof is terminated by a pyramid of steps, the whole walls and roof on the outside are covered with brass plates, which have been gilt, but the gilding is worn off. From hence I was conducted to the smaller and more ancient temple of Mallekarjee, where he is adored in the figure of a rude stone, which I could just distinguish, thro' the dark vista of the front buildings, on pillars. Behind this building, an immense fig tree covers with its shade the devotees and attendants, who repose on seats placed round its trunk, and carpeted, among these was one Byazy who had devoted himself to a perpetual residence here, his sole subsistence was the milk of a cow which I saw him driving before him, an orange colored rag was tied round his loins, and his naked body was besmeared with ashes." "It appears that the God Mallekarjee is no other than the Lingum to which such reverence is paid by certain casts of Gentoos." Captain Mc'Kenzie adds a curious account of the manner in which the lingum was shewn to him, by means of a mirror reflecting the rays of the sun upon it, and describes it as "a small oblong roundish white stone, with dark rings, fixed in a silver case."

the high table land to the plains, and forms the termination of that chain of hills, which, from the vicinity of the great temple at Tripetty, winds to the north in irregular and separate ranges. In Arrowsmith's Map of 1804, it is placed near the Nalmul hills in Canoul (Kurnool) under the name of Parrawottum, upon the Kistna, just before that river takes a sudden but short direction to the north. It is the second of the twelve Jyotee lingums mentioned, as peculiarly holy, in the 38th Adhyaye of the Sheev Pooran; and, in the Brahmanda Pooran, it is also mentioned as the eighth of the second class of mountains. In the year 1677, we find Sevajee, the celebrated founder of the Mahratta Empire, performing penance at this shrine‡; and, on the annual recurrence of the Shivaratee, or the night sacred to Shiva, immense crowds of people still flock thither from all parts of Hindoostan.*

The second lingum at Caleswarum, visited occasionally by a great concourse of pilgrims, is situated on the spot where Arrowsmith places Callysair Ghaut on the Godavery, and is the same that is described by Captain Blunt, in the seventh volume of the *Asiatic Researches*, under the name of a Pagoda sacred to Cali, standing on the very boundary of Telingana, where the Baun Gunga joins the Godavery.†

‡ see Wilkes' South of India.

* The present Nabob of Kurnool, a tributary of the East India Company, in whose territory this Pagoda is situated, collects on this occasion a considerable revenue from the pilgrims; to secure which, he deposes an officer with a certain number of Sepoys: but, with that intolerant bigotry, which more or less influences all who profess the faith of Mahomed, he has resisted every application from the Hindoos to be permitted to repair this very ancient temple, which is now fast falling to decay.

† "I might now" says Captain Blunt "he said to have entered upon those parts of India known by the name of Telingana—The inhabitants of which are called Tel-lingans and speak a language peculiar to themselves—This dialect appears to bear a strong resemblance to what in the Circars is called Gentoos—After the heat of the day, and length of the march, our situation close to the river had a very refreshing and pleasing effect—I was highly delighted with the romantic view which the confluence

I have not yet succeeded in establishing to my satisfaction the site of the third lingam, worshipped under the name of Bheemeswara, which I am inclined to believe is the same as Bheema Shenker, the sixth of the twelve Jyotee lingams, enumerated in the Sheev Pooran, and there stated to be situated in the Deccan. The best informed natives give a very vague account of the site of this temple, some asserting it to be in the Northern Circars, where it is known by the name of Dracharamam, others in the western Ghauts, or, as they describe it, "towards Poona". A Temple of this name is cursorily mentioned by Dr. Francis Buchanan as standing in the immense chain of hills which runs along the western side of the Peninsula; and, as this is near the southwest junction of the Mahratta, Mysore, and Telingana territories, it is perhaps the third lingam*—Be this as it may, the situations of the other two lingams sufficiently evince the correctness of the tradition which describes them as the boundaries of the country termed *Tri-lingum*, subsequently known to the Mahomedan conquerors of the Deccan under the modified name of Telingana; for the northern and southern limits of Telingana proper, as exhibited in our best maps, will be found to coincide very nearly with the sites of these two temples.

" of the Godavery and Baun Gunga rivers now presented.—I could see quite up to the
 " fort Suruncha, and an opening beyond it likewise shewed the junction of the In-
 " derwotty river with the latter.—The blue mountains and distant forests which termi-
 " nated the prospect rendered the whole a very sublime and interesting scene.—There is
 " a small Pagoda sacred to the Hindoo Goddess Cali, situated on the north east bank
 " of the river, at the confluence, which imparts it's name to this passage over the Gunga
 " Godavery, called Calesair Ghaut, and annually draws a great concourse of pilgrims, who
 " from ideas of purification come to wash in the waters of the confluent streams."

* " Dr. Buchanan's travels Vol. III Chapter XVI Page 134.—"At Sheraly is a river
 " called Sheraly-tari, which comes from a temple on the Ghauts that is termed Bhimes-
 " ara"—N. B. Sheraly is placed by Arrowsmith to the South of Onore on the Coast
 " of Canara, under the name of "Serowly"—in the latitude of which the boundaries of the
 " three countries abovementioned meet.

In further confirmation of this tradition, it may be noticed that Ptolemy mentions "*Triglyphon vel Trilingum regia*"† but places it beyond the Ganges; and that Pliny, alluding to the same region under its purer name of *Modogalingum*‡ makes it an island in the Ganges—" *Insula in gange est magnæ amplitudinis, gentem continens urom, Modogalingum nomine.*"

Inaccuracies respecting situation are not uncommon in the writings of the ancients relative to Indian geography, and those which have just been mentioned, with some other similar inconsistencies, may perhaps be reconciled; by supposing that under the name of the Ganges, either the Ganges proper, or the Godavery, may occasionally be understood—In the Peninsula, each of these rivers is known by the name of the *Gunga*; they are looked upon as sister streams; ** the Godavery is there considered the elder of the two, perhaps from its being the first known to the inhabitants of these regions; and the Ganges proper is deemed the more holy, apparently from the present religion of India, having originated, or been more early established, on its banks. The ancient books*

† He adds, *in hac galli gallinacci barbati esse dicuntur, et cervi et psittaci albi.* 87
87 ४३, the Siccacolum of Arrowsmith, which stands in the Masulipatam district, a little above the mouth of the Krishna, is the Sanscrit name for a peculiar red or whitish crow.

* It has been already stated that *Tri* and *Modoga* are synonymous terms.—

** So intimate is the connexion between these two rivers, that those who carry the sacred water of the Ganges to the south of India, when they arrive on the banks of the Godavery, invariably replace the water of the Ganges, evaporated on the journey, by water taken from its sister stream the Godavery. The whole is notwithstanding considered to be the pure water of the Ganges, and this ceremony is never omitted. If it were, it is believed, and perhaps with reason, that the water would disappear before it could reach Rameswarum.

* In the Vayu Puran the course of the Ganges is thus described: "The Ganges flows through the Gandharvas, Cinnaras, Yacshas, Racshasas, Vidyadharas. Urugas (or large snakes; these are tribes of demon good and bad in the hills) Calapogramacas, Faracas, Setigams, Sinsas Ceratas, Pulindas, Curvas in Coru about Tanchar, Samaharatas, Panchakas, Casti or Bevaras, Matsyas, Magadhas (or South Bhar) Bishmottaras, Anagas, Bangas, Culingas." &c. Asiatic researches Vol. 8th. Essay on the sacred isles in the west.

of the Hindoos, indeed, bear testimony that, even in the most remote times, these two rivers have occasionally been considered as one; for, in more than one place in the Poorans, the Ganges proper is described as passing through Calinga, a country which we know to be the region watered by the Godavery*—So far therefore as regards the course of the Ganges through Calinga, described in these ancient books, it must be the Godavery to which they allude.

From the adjective *Trilinga*, by a general grammatical rule† is derived *Tilinga*,‡ or as it is more generally written *Telinga*—From *Telinga* also, by corruption, the Native Grammarians derive the words *Tenoogoo* and *Teloogoo* which is the name now generally given to the language in the country where it is spoken.—The little resemblance between *Tenoogoo* or *Teloogoo*, and *Telinga*, may induce an English reader to question this derivation: but, as I have remarked in a subsequent part of this work, great deference is due by a foreigner to the testimony of Native Authors; and when it is considered that many words have passed into *Teloogoo* through the medium of the *Pracrit*, or other corrupted dialects of the Sanscrit, and have been naturalized in it for ages, the little connexion now to be traced between some original words, and their corruptions, ought not alone to invalidate the established etymologies of successive Grammarians.—It may not be irrelevant,

In the *Brahmanda Pooran*, also, the course of the Ganges is thus described:—“The southern-branch goes to Gadhamandana from hill to hill, from stone to stone; it encircles the forest of Gadhamandana or Deva-nandana, whence it is called Alacananda. “It goes to the Northern lake, called Manasa, thence to the king of mountains with three summits, thence to the Mountains of *Calinga*.” *Asiatic Researches* Vol: 8th.
 “Essay on the sacred isles in the west.

* *Asiatick Researches* Vol. III article 3d.

‡. The reader is requested to refer to the conclusion of the second Chapter of the Grammar,

+ *Telinga* is mentioned in the *Brahmanda Puran* as an inland Country, situated between *Casicoela* or *Benares*, and *Magadha*. Vol. 8th. of the *Asiatic Researches*, Essay on the sacred isles in the west.

however, to observe, that Teloogoo may possibly be derived from the adjective *Tellu*,† *fair, while*, an appellation which might with much propriety be applied to the people of Telingana, compared with the neighbouring nations; and that *Tenoogoo* may be translated *sweet*, from *Tene, honey*, a denomination by no means inapplicable to a language that has often been termed *the Italian of the East*.

The Country known by the name of Modogalingum or Trilingum appears to have been subdivided, at a very early period, into the *Calinga* and *Andhra* provinces. Calinga* stretched northwards along the coast, from the Godavery towards the Ganges; including those regions which are situated in the vicinity of the second lingum at Caleswarum, from which it probably took its name, *Calingum***—The nation is mentioned by Pliny as "*Calingæ proximi mari*" and "*Gentes gangaridum Calingarum*" and the people and language of Telingana are still known to the inhabitants of the Eastern islands by no other name than Caling or Keling. ‡ Andhra, whence the first ancient dynasty of Hindoo Emperors appear to have derived their name,*** seems to have been an inland

† The participle తెలు (the same as తెలున్) may be added to each of these words, used adjectively, which thus became తెలులు *Tellugoo* and తెనున్ *Tenugoo* respectively. These derivations, however, are not free from objection, for they are not in strict conformity to the grammatical rules for Sundhi.

* It has been already noticed that Tellinga is mentioned in the Brahmunda Pooran, as situated between Cast-cosala and Magadha, that is between Benares and Pahar proper. Calinga is mentioned in the same Pooran, as situated between Cosala and Banga; in other words, between Benares and Bengal proper. 8th Vol: of the Asiatic Researches.—Essay on the sacred isles of the west.—This proves the two to have been at least contiguous, but the one is generally understood to have been a subdivision of the other.—

** *Caleswarum* is one of the names of the God Shiva, *Calingum* is the same name for the same deity, only under a different form, namely the form of the mystic lingum.

‡ Marsdens Malay Grammar.—

*** See article VII Vol: 2d of the Asiatick Researches.

subdivision to the south of the Godavery, greater in extent than Calinga—Pliny, after specifying the names of several Indian nations, alludes to the Andhræ as a superior people “*Validior deinde gens Andhræ plurimis vicis XXX oppidis, quæ muris turribusque muniuntur; regi præbet peditum C. M. equitum M. M. elephantos M.*”—and Andhra, which is the name given to the Teloo goo by all Sanscrit Grammarians who have written respecting it, continues to be the current appellation of the language in many parts of the Country.

The most ancient Teloo goo Grammarian of whom mention is made in the native books is the sage Kunru, who is said to have been the first that composed a treatise on the principles of the language. It is stated that he executed this work by command of a king of Andhra, named Andhraroyoodoo, son † of Soochundra who reigned at Siccacollum on the banks of the Krishna. On the death of Soochundra, Andhraroyoodoo quitted the capital of Siccacollum, and established his residence on the banks of the Godavery—possibly at Rajahmundry, which we afterwards find mentioned as the capital of the Kings of the Chalookia race. Many

+ కణ్విప్రుయదాహః | అంధ్రవిష్ణోరసుజ్ఞాకృతస్యమద్వాక్యకరణస్య
(దోషః) కురుదోషితి ||

Kunru said “He who speaks irreverently of my Grammar, composed by the command of Andhra Vishnoo, shall be considered as guilty of irreverence to his Priest.” Andhra Cowmudi.

† అంధ్రనాథోమహావిష్ణునిశంభుడనుజాపహః పురాన్వాయంభువ
మసోః తాతేకలియుగే హరిః | తాకులేరాజవర్తస్య సుపంద్రస్యత
నూభవః | అభవశ్చర్యదేవైశ్చపేష్టికౌలోకపూజితః ||

† *Hari The King of Andhra, the great Vishnoo, the destroyer of the giant Nishumbhoo, formerly, in the Calyug of the grand period called Swayambhooava, was born as the son of the chief of kings Soochundra, ruling at Cacolum. Andhra Cowmudi. This follows the passage quoted in the note page ii.*

fabulous accounts of the feats of this prince are current in Telingana, and such has been the veneration of the people for his virtues, that they have deified him as an incarnation of the God Vishtnoo, in which character he is still worshipped at the ancient capital of Siccacollum§ near Masulipatam.—

The works of Kunva, of Audharvan Achary, and of several other ancient Grammarians, are not now to be found. All the treatises on Teloogoo grammar, at present extant, consist of Sanserit commentaries, on a series of concise apothegms written in Sanserit by a Bramin named Nannapa, or Nunniah Bhutt. The text of Nunniah Bhutt, as explained by his best commentators, has been my principal guide in the work which I now offer to the Public—but as the illustrations, comparisons, and arrangement of these Authors are borrowed exclusively from the language in which they compose, and from a system of grammar the most artificial perhaps ever invented by human ingenuity, I have adhered to them in these respects, so far only as they are calculated to assist an English Student. I have often been obliged to deviate from them, and, in imitation of my guides, to accommodate my illustrations &c. &c. to the grammar of the language in which I write.

Nunniah Bhutt, the author of the apothegms abovementioned, undertook also the herculean labor of translating the voluminous Mahabarut from Sanserit into Teloogoovorse; and although he did not live to finish this work, which was subsequently completed by Tickuna Somiazooloo, he succeeded in immortalizing his memory in this part of India, by rendering this book the great standard of Teloogoo

§ In Teloogoo, the name of this place, and of Chicacole in the Ganjam District, are the same; but the two must not be confounded.

poetry. We learn from the introduction to * the Telooḡoo Mahab-

* The following is an extract from the passage here alluded to సా ॥ నిజమహిమం
దల ప్రజల తీరి జేంచుచు బరమండలంబులధరణి పరుల । నడిమి కప్పుం
బులును దక్కుకొంచును బలిమినియ్య నిభూమి వలయ పరుల । నుక్కు
ణం గింపుచు దిక్కుల దనయాజ్ఞ వెలిగించుచును విప్రుల కుము నెల్ల ।
ప్రొచుచు కరణ న్నంకాంచుచు భీతులన గ్రజమ్మక నను గ్రహమున ।
జారుతరమహా గ్రహంబుల చ్చుచు । దేవభోగముల మహాభూత ।
దనరజేయుచిట్లు మనుమాంశుడగు విష్ణు । వర్షనుండు వంశవధా
నుండు ॥ పంచము ॥ అభిలజలధి వేలావలయుత వసుమతీవనితా విభూష
ణం శైవ వేగ దేశంబునకు నాయకరత్నంబునుంబోని రాజమహేంద్ర
పురంబు నందు మహేంద్రమహిమతో జరమానండు బునన నవరతం
బు మహారాజ్య సుఖంబున నుభవింపుచుంది సకల భువన లక్ష్మీనివాసం శై
వరమ్య హర్షతలంబున మంత్రి పురోహిత సేనాపతి ద్రోవారిక మహాప్ర
ధాన డండ నాయక సామంతుల సాసనీ పరివృతుండై ముపారక బ్రహ్మ ప్రా
రగులయిన వైచూకరణులును । భారత రామాయణా నేక పురాణ ప్రవీ
ణులయిన పారాణికులును । మృదుమధుర భావభాసుర సర సవచనరచ
నావికారదులయిన మహాకవులును । వివిధ విత్తకాసాగరవిగాహిత సమ
ప్రప్రాధికాప్రగతియులయిన రాక్షసులును । నాదిగాక లవిద్య జ్ఞులంబులు
పరివేష్టించికోలిచియుండ । విద్యావిలాసుండును సుఖోపనిష్టుండును వై
యిష్టక భావి నౌడంబులండుగిలియొక్క నాడు ॥ १ ॥ దనకుల ప్రాప్త్యును
నురక్తున విరళజపపేమతత్పగు విప్రులక బ్బ । కాసనుసంహితాభ్యాసుత్రి
ప్రందాదినానాపురాణ విజ్ఞాన నిరతుడౌత్రు నాపస్తంబ సూత్రి ముద్గల
గోత్రజాతు సద్వినుతావదాతచరిరు । లోకజ్ఞును భయభాషా కాన్యరచ
నాభిశౌభినిజ ప్రతిభాభియోగ్యు । నిత్య సత్యవచనుమత్యమరాధినా ।
చార్యును జనునన్న సార్యజ్ఞుచి । పరమధర్మ విదుడువరచపకాన్యస్వ
యా । భరణుచిట్టులనియెగరుణతోడ ॥

Affectionately protecting the inhabitants of his Empire—receiving, with satisfaction, the tribute of foreign Sovereigns, whose kingdoms had been subdued by him, and humbling the pride of those princes who haughtily withheld payment—illuminating the corners of the world with his commands—protecting the whole race of Bramins—shield.

harut that Nunniah Bhutt was cotemporary with the King Vishtnoo Vurdhana, ** of the Shiva sect and Chalookia race, who reigned at Rajahmundry on the banks of the Godavery—Colonel Wilkes, § in his Historical Sketches of the South of India, makes the Chalookia race more ancient than the Cadumba kings of Bunawassi, whose dynasty is stated to have been subverted in the second century of the christian æra.—If this be admitted, the works of Nunniah Bhutt may boast of great antiquity.

Although the Teloogoo would thus appear to have been a cultivated language at a very early period, it is hardly to be expected,

ing the timid who solicited shelter—compassionately bestowing the most excellent and extensive Aghrahams on the first born men (Bramins)—enlightening vast wealth by celestial enjoyment—and thus following the precepts of Menu, lived Vishtnoo Vurikau, the increaser of his race. He, the ornament of the Chalookia family, constantly enjoying the glory of his vast empire—residing, with excessive delight, and with the splendor of the great Indra, in his capital of Rajahmendra, which is the chief gem of the Vagu Empire, the great ornament of the goddess of the Earth, (encompassed by the waters of all the oceans) attended, in his superb palace, which is the seat of glory of the whole world, by Ministers, Priests, Generals, Chamberlains, Counsellors, Magistrates, neighboring princes, and beautiful damsels—and surrounded by Grammarians, skilled in the boundless doctrines of articulate sounds, Historians, acquainted with the Bharata, Ramayana, and all the Poorans, Great Poets, celebrated for clothing the most pleasing and gentle images in the sweetest verse, famous Philosophers, skilled in all the sublime sciences, and diving into the ocean of abstruse reasoning, and many other learned men—amusing himself with study—deeply interested in agreeable history, and experienced in the rules of justice—sitting, with delight, thus affectionately addressed the venerable and virtuous Nannapa, the Brahmin and affectionate adherent of his family, incessantly devoted to sacrifice and meditation, author of a copious grammar, skilled in the Sumhetus, fully versed in various Poorans, such as the Bramhunda &c. a meritorious man, the follower of the aphorisms of Apastamba, born in the gotram of Madgola, commended by virtuous men, pure in his actions, experienced in worldly affairs, in wisdom like Broobhispitce, celebrated for composing poetry in both languages, famed for genius, a speaker of truth which is everlasting. The king then proceeds to request that he will translate the Mahabharut.

** This prince must not be confounded with another Vishtnoo Vurdhana, who reigned in the eleventh century of our era, but who was neither of the Chalookia race, nor of the Shiva sect; he was a Telinga king of the Bellal dynasty, and was converted from the Jain religion to the sect of Vishtnoo, by the famous Rama Anuju chary, the head of the Shri Vaishnavas or Ayengars, one of the three great sects into which the Hindoos of the Peninsula are now divided.

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among the different political and religious convulsions which have so often violently agitated the Deccan, that many of the productions of so remote an age should have reached these times—Accordingly, with the exception of the abovementioned works of Nunnia Bhutt, and some books composed towards the close of the twelfth century, during the reign of Pertaub Roodroo, one of the last kings of the Bellal dynasty, which succeeded that of Cadumba, we find that nearly all the Teloo goo works now current in the country were written after the dissolution of the ancient government of Telingana, and the establishment of the more modern empire of Vidianagara.

On the capture of Warunkul,† the capital of the Bellal Kings of Telingana, by the Pattans, A. D. 1323, certain officers of these ancient princes are stated to have emigrated to the southern provinces, where they founded the celebrated city of Vidianagara or Vizianagara, the Bijanagur of Arrowsmith, and established a new dynasty of twenty princes* known by the name of *Raya* or *Royaloo*, who gradually extended their sway all over the South of In-

† This word is pure Teloo goo, ཨ་མ་ཀུལ་, and signifies a single stone, a solid rock, or perhaps ཨ་མ་ཀུལ་ a touch stone.

* I am indebted to the friendship of that able and distinguished officer Colonel McKenzie of the Madras Engineers, now Surveyor General of India, for the following translation of an extract from the Gutputtee Manuscript in his valuable and extensive collection, containing, in the form of a prophecy, a chronological account of these kings. Numerous inscriptions, and grants of land, in the possession of Colonel McKenzie confirm the correctness of this account.

A S.	A D.		Y.	M.	D.
1258	1336	1 In the Sallceevahan Sakum 1258, in the year Daantoo, on the 2d of Vysakum month, on the new moon, <i>Hurryhur Raya</i> will commence his reign at Anagoondy			
		The whole of his reign will be	14	3	3
1272	1350	2 After him, his brother <i>Booka Royaloo</i> will succeed in that kingdom and will reign	29	8	..

dia, and reigned from the commencement of the fourteenth to the close of the sixteenth century. Of these kings, the most celebra-

A.S.	A.D.		Y.	M.	D.
1301	1379	3 Next <i>Hurryhur Royaloo</i> the second will rule	22	"	"
1323	1401	4 After him <i>Veajaya Booka Royaloo</i> will rule	17	"	"
1340	1418	5 Upon his death <i>Palla Booka Royaloo</i> will rule	16	"	"
1356	1431	6 After which <i>Gunda Dava Royaloo</i> will rule	20	"	"
1376	1451	7 After him <i>Rajah Sakar Royaloo</i> will rule	"	9	"
1376	1455	8 After that <i>Veajayooloo</i> will rule	"	10	"
1378	1456	9 <i>Proutha</i> or <i>Prutapa Dava Royaloo</i> will rule	21	"	"
1399	1477	10 After him <i>Veera Royaloo</i> will rule	4	"	"
1403	1481	11 After him <i>Mulkicur Royaloo</i> will govern	6	"	"
1409	1487	12 <i>Ramachundra Royaloo</i> will next rule	1	"	"
1410	1488	13 <i>Veeroopacha Royaloo</i> will govern	2	"	"
1412	1490	14 <i>Narasinga Royaloo</i> will rule	5	"	"
1417	1495	15 After him <i>Narasa Royaloo</i> will rule (including 5 years in the name of) His son <i>Veera Nursinha Royaloo</i> from the Cycle year Raktachee A. S. 1426	13	"	"
1430	1509	17 The second son of <i>Narasa Royaloo</i> , named <i>Krishna Royaloo</i> will rule from the Cycle year Sookla of the Visaka month	21	"	"
1452	1530	18 From the Cycle year <i>Yeecrooty Achuota Dava Royaloo</i> will reign	12	"	"
1461	1542	19 From thence <i>Saleca Timra Raaze</i>			
		From the beginning of the Cycle year Soobacroot in the Jasta month, <i>Rama Royaloo</i> will rule 22 years in the name of	22	"	"
1486	1564	20 <i>Sadasercoo Royaloo</i> and keeping him in his possession. The Kingdom of <i>Yeejeyanagur</i> will then end with <i>Rama Royaloo</i> , <div style="text-align: center;">— 2 —</div>			
1451	1565	The Country will be in great confusion then for	5	"	"
1451	1569	21 In the Cycle year <i>Pramodnoota Teroomat Royaloo</i> will establish himself as King, at <i>Panoogonda</i> , and will rule	"	11	"
1494	1572	22 His son <i>Sree Runga Royaloo</i> will then reign from the Cycle year <i>Angeerasa</i> of the 10th of <i>Vysakam</i>	14	"	"
5507	1585	23 After which, from the Cycle <i>Paradeva</i> of the 10th of <i>Mangum</i> of the full moon <i>Vencatapetty Royaloo</i> will rule	28	8	15
		After him, of the Kings of the <i>Chundra</i> race none will remain; and foreign kings will rule the land, deriving, their authority from no legal right			
1536	1614	24 First <i>Chicka Royaloo</i> will rule	"	4	"
1552	1630	25 After him <i>Rama Raaze</i> changing his true name, to that of <i>Ramudava Rayel</i> for	15	5	"
		After this the Country will be in great disorder for some time and prodigies and portentous omens will appear between the year <i>Bahoodanya</i> and <i>Nundana</i>	15	"	"

(Here the Account terminates in a prophetic announcement of a Deliverer of the Hindoo Race. From circumstances, observes Colonel McKenzie, we may infer that this account was written A. D. 1630.)

ted was Krishna Royaloo, a prince who reigned during the earlier part of the sixteenth century. He is highly renowned in Telingana for his piety in repairing the numerous temples in the Carnatick, * and for the great personal bravery he displayed in the course of his extensive conquests in the Peninsula, but chiefly for his munificent encouragement of Teloogoo literature.

A great number of books, composed during the reign of Krishna Royaloo, are still to be found in the libraries of the present Polygars, of whom many in the Northern Districts, as far as Nellore, and several in the South, are descended from the former officers of the Vidianagara government: but the intolerant zeal of the Mahomedans, whose irruptions into the South of India terminated in the overthrow of the Vidianagara Empire, has left of the more ancient Teloogoo works little else remaining than the name.†

The works still extant, however, are sufficiently numerous and various to evince the great degree of refinement to which the Teloogoo has attained. Few languages will be found more copious, more nervous, or more regular in construction, and it may boast, in a peculiar manner, of great elegance of expression, and melody of sound. Under the fostering auspices of the British Government, it is confidently hoped that the Teloogoo may recover that place which it once held among the languages of the East, and that the

* By an inscription on the great tower erected over the grand entrance into the famous Shiva temple at Conjeveram, which is supposed to be the highest building of the kind in India, we find that it boasts of this prince as its founder.—

† Having heard that a number of poems, engraved on some thousand sheets of copper, had been preserved by the pious care of a family of Bramins in the temple on the sacred hill at Tripetty, I deputed a Native for the purpose of examining them; but, with the exception of a treatise on Grammar, of which a copy was taken, the whole collection was found to contain nothing but voluminous hymns in praise of the deity.

liberal policy of the Legislature † may be successful in renewing, among the Natives of Telingana, that spirit of literature and science, which formerly so happily prevailed among them, and still so much endears to their remembrance the days of the most enlightened of their Hindoo Rulers.

Nearly the whole body of Teloo goo literature consists of Poetry, written in what may be termed the superior dialect of the language; but so different is this from the inferior or colloquial dialect, in common use among all classes of the people, that even to the learned, the use of commentaries is indispensable for the correct understanding of many of their best works. This peculiarity of two dialects is common to the Teloo goo, with the Tamil and the Karna-taca. In the course of this work, I propose to give all the rules for the superior dialect, as being that from which the other is derived, but I shall carefully notice the peculiarities of the common dialect. The reader will bear in mind that in conversation and official business, the inferior is used to the entire exclusion of the superior dialect, and that in all books or studied compositions, a contrary rule obtains.

Such as have acquired a knowledge of the Teloo goo language merely with a view to colloquial intercourse with the people, or to the transaction of official business, and have confined their studies exclusively to the inferior dialect, may accuse me of entering on an unprofitable and unnecessary task, in treating of the

† The following is an extract from the act of the British Parliament to which I allude.
 “ And be it further enacted, that it shall be lawful for the Governor General in Council to direct, that out of any surplus which may remain of the rents revenues and profits, arising from the said Territorial acquisitions, after defraying the expenses of the Military, Civil, and Commercial Establishments, and paying the Interest of the Debt, in manner herein-after provided, a sum of not less than one Lack of Rupees in each year shall be set apart and applied to the revival and improvement of literature, and the encouragement of the learned Natives of India, and for the introduction and promotion of a knowledge of the sciences among the Inhabitants of the British Territories in India.

other, which, in their estimation, may be deemed altogether foreign to the Teloogoo. An attentive examination of the two may possibly lead to a very different conclusion: at all events, as this work is intended as much to enable the student to understand the rules which regulate the classical compositions of the Natives, as to teach him to speak or write the common Teloogoo, I have deemed it my duty to follow the Native Grammarians by tracing the language to its original sources in the superior dialect—at the same time, I have not neglected its more useful branches in the inferior dialect, which, as being vulgar, Native authors have considered beneath the notice of the learned.

The Teloogoo is spoken with the greatest purity in the Northern Circars, and with much of its native simplicity by the Ratsawars, Velmawars, and other superior classes in those districts—more conversant with arms, however, than with books, the Ratsawars* and Velmawars are in general ignorant of the principles of their own tongue. Indeed the three inferior classes of Telingana, unlike their neighbours of the Tamil Nation, seen to have abandoned the culture of their language, with every other branch of literature and science, to the sacred tribe. The Vussoochuritrū is the only Teloogoo work of note not composed by a Bramin. But, with the manners and habits of their ancestors, the Velmawars, Comtees, and Soodra casts, descended from the aborigines of the country, retain a great deal of the original language of Telingana, and are more sparing in the use of Sanscrit words than the Bramins.

* The affecting tale of the Zemindar of Baobily, related by Orme, is one of many that might be quoted, in elucidation of the nice sense of honor, and romantic bravery, inherent in this fine race of men. Our want of sufficient attention to their habits and customs, rather than any callous disregard for their prejudices, has occasionally driven others of this tribe to similar acts of self destruction, which are much to be deprecated, and which, indelibly imprinted on the minds of the people, materially affect the popularity of our Government.

It has been very generally asserted, and indeed believed, that the Teloogoo has its origin in the language of the Vedums, and many of the most eminent oriental scholars have given their authority in support of this opinion. It is not without much deference, therefore, that I venture publicly to state my inquiries to have led me to a contrary conclusion; but I do so with the less hesitation, as I find myself supported by the concurrent evidence of all Native Authors who have ever written on the subject of the Teloogoo language.

On this, and on several other material points connected with the structure of the Teloogoo, I regret that my sentiments should be entirely at variance with those of so celebrated an orientalist as Dr. Carey, one of the learned Professors in the College of Fort William, to whom the Public are indebted for a very copious Grammar of the Sanscrit language, and for a series of works on the elements of the spoken dialects of India. In the preface to a Telinga Grammar, which issued from the press after the present work had been completed and submitted to Government, Dr. Carey writes as follows, "The languages of the South of India *i. e.* the Telinga, Karnata, Tamil, Malayala, and Cingalese, while they have the same origin with those of the North" (*viz.* the Sanscrit) differ greatly from them in other respects: and especially in having a large proportion of words the origin of which is unascertained; or, as he afterwards terms them, words current in the country, తెలుగు, of which the derivation is uncertain."

While I coincide in opinion with Dr. Carey that, "among these five languages, the Telinga appears to be the most polished, and though confessedly a very difficult language, it must be numbered with those which are the most worthy of cultivation,

“ it's variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance”; with deference, I submit that he has given an erroneous view of the structure and derivation of the Teloo-goo. In common with every other tongue now spoken in India, modern Teloo-goo abounds with Sanscrit words, perhaps it has a greater proportion of them than any of the other southern dialects; nevertheless there is reason to believe that the origin of the two languages is altogether distinct.

With the exception of a few letters peculiar to Sanscrit words, and evidently taken from the Nagree alphabet, the round and flowing characters of the Teloo-goo bear no resemblance to the square Devanagree: and even if the Teloo-goo alphabet were found to be derived from the Nagree, it would only prove that the people of Telingana had borrowed the invention of a more civilized nation. The origin of their language might still be as different from that of their alphabet, as the origin of our present Roman characters from that of our Saxon words.

It has already been mentioned that all the Native Teloo-goo Grammars are written by Bramins, in the Sanscrit tongue; and that their arrangement of the alphabet &c their illustrations, and their comparisons, are necessarily borrowed from the language in which they write. This circumstance might justify the supposition that the Bramins were the first who cultivated the Teloo-goo, and brought it under fixed rules: but it cannot be urged in proof of any radical connexion between the Teloo-goo and the Sanscrit.

It has also been noticed that, in speaking the Teloo-goo, the Soodras use very few Sanscrit words: among the superior classes of Vysyus, and pretenders to the Rajah cast, Sanscrit terms are

used only in proportion to their greater intimacy with the Bramins, and their books ; and, when we find even such Sanscrit words as these classes do adopt, pronounced by them in so improper and rude a manner as to be a common jest to the Bramins, who, at the same time, never question their pronounciation of pure Teloogoo words, I think we may fairly infer it to be probable at least that these Sanscrit terms were originally foreign to the language spoken by the great body of the people.

Some Native Grammarians† maintain that, before the King Andharayadoo * established his residence on the banks of the Godavery, the only Teloogoo words were those peculiar to what is emphatically termed the *pure* Teloogoo, now generally named *the language of the land*, which they consider coeval with the people, or as they express it “ created by the God Brimha.” The followers of this prince, say they, for the first time began to adopt Sanscrit terms with Teloogoo terminations, and by degrees corruptions from the Sanscrit crept into the language, from the ignorance of the people respecting the proper pronounciation of the original words.

† See the *Adhuvana Vyacurnum*, as given in the *Audhra Cowmudi*. తత్ర తాన్త్ర త్తమాలాపాస్త్రత్యా—తీనాహరేభాటాః। తా లేనమహరాసర్యంత త్తమంస్వల్పజగ్ధిభిః। అస్పట్టాచ్చార్యమాణం సత్రద్భవంచేతిసమ్మ తం। వికషావ్యత్యమాభ్యంపనాదాధోక్షివిశేషతః। తద్భవా ఇ తికత్యక్తేతా లేనమహరాసమాః। బ్రహ్మణాన్త్రితావాచః పూర్వ మాంధ్రేణుహారేః। అచ్చుఇరిచకత్యస్తేసుప్యన్ధాసుసమన్వితాః॥

The adherents of Andhra Vishnunoo (be fore-mentioned) who then resided on the banks of the Godavery spoke Tutsama words. (Sanskrit derivatives) In the course of time, these words, not being properly articulated by the unlearned, by the change or obliteration of letters, or by being contracted, a fourth, or a half, became Tuddhavas. (Sanskrit corruptions) Those words consisting of nouns, verbals, and verbs, created by the God Brimha, before the time of Hari, the Lord of Andhra, are called Uch, ha. (pure)

* This is the prince who is now worshiped as a divinity at Sieracollum on the river Krishna, and who was the patron of Kunva, the first Teloogoo Grammarian.

This would imply that the nation still retain some faint remembrance of those times, in which their language existed independent of the Sanscrit; and it is certain that every Teloogoo Grammarian, from the days of Nunnia Bhutt to the present period, considers the two languages as derived from sources entirely distinct; for each commences his work by classing the words of the language under four separate heads, which they distinguish by the respective names of *తెలుగు* *language of the land*, *తెలుగు* *Sanscrit derivatives*, *తెలుగు* *Sanscrit corruptions*, and *తెలుగు* *provincial terms*. To these, later authors have added *తెలుగు* *foreign words* or those from other lands.

As this arrangement is essential to a proper illustration of the structure of the Teloogoo language, it will be adhered to in the following work. Of the different classes of words specified above, the three first only are mentioned in the Telinga Grammar by Dr. Carey; the first is there stated to comprize "words current in the country of " which the derivation is uncertain", a "large proportion" of which are allowed to be included in the language; the second is stated to contain "pure Sungskrita words;" and the third "words derived " from the Sungskrita, but written and pronounced differently."

The words included in the first class, which I have denominated *the language of the land*, are not only a "large proportion" of words, but the most numerous in the language, and the model by which those included in the other classes are modified and altered, from the different languages to which they originally belong. Why the origin of this class of terms is supposed to be unascertained has not been stated; nor can I conceive how so erroneous a conclusion could have been adopted; for the name given to them by all Sanscrit Gramunarians, by the whole body of the people, and by

Dr. Carey himself, at once points out their derivation. This name is పశ్యము, a noun used either as a substantive or an adjective, in the former sense denoting *a country or land*, in the latter, in which it is here used, implying *that which belongs to the country or land*; it marks the words in question, not as merely "current in the country," but as the growth and produce of the land; it would be difficult to define more precisely the origin of any words, and to this class must we look for the pure Teloo goo—for the true *language of the land*.

The second class of words I have termed *Sanscrit derivatives*, and I prefer this denomination to that of "pure Sungskrita words" given to it by Dr. Carey; for although the words included in it contain the crude forms of pure Sanscrit words, they cannot appear in Teloo goo in their original shape, but invariably assume terminations or undergo changes *peculiar to the pure Teloo goo, or language of the land*.

The third class of words which is generally mentioned by Dr. Carey as "derived from the Sungskrita," I have named *Sanscrit corruptions*; it consists of words which have passed into Teloo goo, either directly from the Sanscrit, or through the medium of some of its corrupted dialects, such as the Pracrit, and which, in order to be assimilated to the *language of the land*, have undergone radical alterations, by the elision, insertion, addition, or subtraction of letters. These changes have been sometimes carried so far, that it is difficult to trace any connexion between the adulterated word and its original in Sanscrit.

In the course of this work, it will be obvious to the Sanscrit scholar that the declension of the noun, by particles or words added to it—the use of a plural pronoun (మనము) applicable to the first and

second persons conjointly—the conjugation of the affirmative verb—the existence of a negative aorist, a negative imperative and other negative forms in the verb—the union of the neuter and feminine genders in the singular, and of the masculine and feminine genders in the plural, of the pronouns and verbs—and the whole body of the syntax, are entirely unconnected with the Sanscrit; while the Tamil and Karnataca scholar will at once recognize their radical connexion with each of these languages. The reader will find all words denoting the different parts of the human frame, the various sorts of food or utensils in common use among the Natives, the several parts of their dress, the compartments of their dwellings, the degrees of affinity and consanguinity peculiar to them, in short all terms expressive of primitive ideas or of things necessarily named in the earlier stages of society, to belong to the pure Teloo-goo or *language of the land*†. It is true, (so mixed have the two languages now become) that *Sanscrit derivatives or corruptions* may, without impropriety, be occasionally used to denote some of these. This, however, is not common, the great body of Sanscrit words admitted into the language consists of abstract terms, and of words connected with science, religion, or law, as is the case, in a great degree, with the Greek and Latin words incorporated with our own tongue; but even such Sanscrit words as are thus introduced into Teloo-goo are not allowed to retain their original forms, they undergo changes, and assume terminations and inflections unknown to the Sanscrit, and, except as foreign quotations, are never admitted into Teloo-goo until they appear in the dress peculiar to the *language of the land*.

This brief notice of the structure of the Teloo-goo seemed necessary, in order to explain the principles on which the following chapters are

† The reader is requested to refer to the irregular *అశ్మయ* nouns.

founded: the further consideration of the subject I leave to others, as the prolonged discussion of it is foreign to a work of this nature. I am inclined, however, to believe that the Teloogoo will be found to have its origin in a source different from the Sanscrit, a source common perhaps to the Teloogoo, with the superior dialects of the Tamil and Karnataca. But the introduction of Sanscrit words into this language must have taken place at so remote a period, as to be now almost beyond the reach of inquiry. With the religion of the Bramins, the people of Telingana could not fail to adopt much of the language of that extraordinary tribe; their constant intercourse with each other for a long series of years has necessarily confirmed this intermixture of language, and it must be admitted that the Teloogoo has been as much improved by adopting an indefinite number of words from the Sanscrit, as our own tongue has been ameliorated by borrowing from the more refined languages of Greece and Rome.



Having concluded the few introductory remarks which I had to offer to the reader in explanation of the plan of my work, I avail myself of this occasion to make my public acknowledgements for the assistance with which I have been favoured in the course of its progress.

To my friend Mr. Stokes of the civil service on this establishment, who did me the favour to peruse the manuscript before it was submitted to the Government, I owe many valuable suggestions; and I am under particular obligations to my colleagues in the Board of Superintendence for a most laborious and critical examination of the whole work. Mr. Ellis and Archdeacon Mousely are in a special manner entitled to my thanks; for their criticisms enabled me to correct many imperfections that had otherwise escaped my notice.

In examining the principles inculcated by the best native grammarians, I was assisted by my Teloogoo instructor Woodiagherry Vencatanarrain Ayah, a young bramin of superior intelligence and remarkable acquirements, who, by his own merits alone, subsequently rose to the situation of Head English master at the College of Fort St. George, and lately to the more honorable office of Interpreter to the Supreme Court of Judicature at the Presidency. He generally sat by me while I wrote the notes from which this Grammar has been compiled, and I may therefore be said to have availed myself of his aid and advice throughout the work.

I have only further to add that on all intricate points of grammar I have invariably consulted the learned Pundit Putabhi Rama Sastry Head Sanscrit and Teloogoo master at the College, and where I found the native grammarians at variance, have been regulated chiefly by his opinions, in attempting to reconcile their differences, or in selecting that authority to which the preference has been given.



NOTE TO THE INTRODUCTION.

In support of what I have ventured to advance, in the preceding introduction, on the subject of the structure and derivation of the Teloo-goo language, it is peculiarly gratifying to me to be allowed to quote the high authority of my friend Mr. Francis W: Ellis, at the head of the Board of Superintendence for the College of Fort St. George, as contained in the following observations with which he has favoured me. The knowledge which this Gentleman possesses of the various spoken dialects of the Peninsula, added to his acquirements as a Sanscrit scholar, peculiarly qualify him to pronounce a judgement on this subject.

The real affiliation of the Telugu language appears not to have been known to any writer, by whom the subject has been noticed. Dr. Carey in the preface to his Sanscrit Grammar says—“The Hindoostanee and the Tamil, with the languages of Gujarat and Malayala, are evidently derived from the Sanscrit, but the two former are greatly mixed with foreign words. The Bengalee, Orissa, Maratta, Kurnata, and Telinga languages are almost wholly composed of Sanscrit words.” In the preface to a Grammar of the Telugu lately published by him he, also, says—“The languages of India are principally derived from the Sanscrit”: &c. “The structure of most of the languages in the middle and north of India, is generally the same, the chief difference in them lies in the termination

of the nouns and verbs, and in those deviations from Sanscrit orthography which custom has gradually established in the countries where they are spoken. The languages of the south of India, i. e. *The Telinga, Karnatic, Tamil, Malayala*, and Cingalese, while they have the same origin with those of the north, differ greatly from them in other respects; and especially in having a large proportion of words, the origin of which is unascertained."—To this testimony Dr. Wilkins adds the weight of his authority, when he says in the preface to his *Grammar of the Sanscrit*.—"the *Tamil, the Telugu, the Carnatic, the Malabar*, together with that" (the idiom) "of the *Marratta states* and of *Gujarat* so abound with Sanscrit, that scarcely a sentence can be expressed in either of them without its assistance."—Mr. Colebrooke, also, in his dissertation on the Sanscrit and Pracrit languages in the 7th Volume of the *Asiatick Researches*, though he has not given so decided an opinion, yet, by including these under the general term Pracrit, appropriate only to dialects of Sanscrit derivation and construction, and by the tendency of his remarks, appears to favor the received notion of their origin; he states indeed in express terms that the *Tamil* (which word he writes *Tāmila*, deducing it from *Tāmraparua* the Sanscrit name of the river of *Tirunelveli*) is written in a character which is greatly corrupted from the present *Dēvanāgarī*, and that both the "*Carnata*" and "*Telingana*" characters are from the same source. In arrangement the two latter, which are nearly the same, certainly follow the *Nāgarī*, but in the form of the letters, mode of combination, and other particulars, there is no resemblance; and the *Tamil* is totally different, rejecting all aspirates, and having many sounds which cannot be expressed by any alphabet in which the Sanscrit is written.

It is the intent of the following observations to shew that the statements contained in the preceding quotations are not correct; that neither the *Tamil*, the *Telugu*, nor any of their cognate dialects are derivations from the Sanscrit; that the latter, however it may contribute to their polish, is not necessary for their existence; and that they form a distinct family of languages, with which the Sanscrit has, in latter times especially, intermixed, but with which it has no radical connexion.

The members, constituting the family of languages, which may be appropriately called the dialects of Southern India, are the high and low Tamil; the Telugu, grammatical, and vulgar; Carnátaca or Cannadi, ancient and modern; Malayálma or Malayálam, which, after Paulinus a St. Bartholomæo maybe divided into Sanscrit (Grandonico-Malabarica) and common Malayálam, though the former differs from the latter only in introducing Sanscrit terms and forms in unrestrained profusion; and the Tuluva, the native speech of that part of the country to which in our maps the name of Canara is confined.

Besides these, there are a few other local dialects of the same derivation, such as the Codugu, a variation of the Tuluva spoken in the district of that name called by us Coorg; the Cingalese, Mahārāstra and the Oūdīya, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may indeed, always be expected from neighbouring nations, however dissimilar in origin, but it is extraordinary that the uncivilized races of the north of India should in this respect bear any resemblance to the Hindus of the south; it is, nevertheless, the fact, that, if not of the same radical derivation, the language of the mountaineers of Rájmahál abounds in terms common to the Tamil and Telugu.

The Telugu, to which attention is here more specially directed, is formed from it's own roots, which, in general, have no connexion with the Sanscrit, nor with those of any other language, the cognate dialects of Southern India, the Tamil, Cannadi &c excepted, with which, allowing for the occasional variation of consimilar sounds, they generally agree: the actual difference in the three dialects here mentioned is in fact to be found only in the affixes used in the formation of words from the roots; the roots themselves are not similar merely, but the same.

The roots of the Telugu Language, like those of the Sanscrit, are mostly the themes of verbs, but they may often be used in the crude form, or with a single affix, as nouns or adjectives, and many of them are used only in the latter acceptance; thus గొడ్డ, as a noun, signifies *a blow with the fist*

and is the root of the verb నడచు *to strike with the fist*; thus also, నడు *nādu*, with the affix చ *ca*, నడచ నాడు *nadaca*, signifies, as a noun, *a step, progress, conduct, manner*, and is the root of the verb నడవడు *nādavaḍamu* *to walk*. In this use of the roots, all the dialects differ; the root that is used as a noun only in Tāmil and Telugu may serve as the theme of a verb in Cannādi, and *vice versa*: thus in Tāmil the term ఆకాఁత accaṭai is used as a noun in such impersonals sentences as ఆకాఁత తఱియఁది *yenac' accaṭciyillei*, it is not a want to me — I do not require it; in Cannādi ఆకాఁతియ accaṭiy is the root of the verb ఆకాఁతియఁడు *accaṭiyudu* *to be desired—to be endeared to*. It frequently happens, also, that a term occurs which cannot be referred to any root of the tongue to which it belongs, though it is readily traced to a radical in one of the cognate dialects; thus in the compound ఆగపడడు *agupaḍamu*, (which signifies in Telugu *to take in the sense in which it is used in such sentences as* అది ధూమమున నాకు ఆగపడింది *adi dhūmamugā nācu agupaḍindi*, *I take it to be smoke* - దానిని నేను నాకు ఆగపడలేదు *dānikin arthamunāc' agapaḍa lēdu*, *I do not take, or comprehend, the sense of it*, but in Tāmil *to take in general, seize, obtain*, as ఆగితియెనఁ జేరితియెనఁ *aguriti yenac' agaputtadu*, *I have caught the bird*) the first member ఆ *aga* or ఆగు *agu* has no separate meaning in Telugu, in Tāmil ఆ *agam* signifies the *interior* and, in both languages, the root ప *padu* *to suffer*.

To shew that no radical connexion exists between the Sanscrit and Telugu, ten roots in alphabetic order, under the letters *A, C, P, and V*, have been taken from the common dhātu-mālā or list of roots, and with them have been compared ten Telugu roots, under the same letters taken from a Telugu dhātu-mālā compiled by Patābhi-rāma Śāstri, the Head Sanscrit and Telugu Master at the College; these will be found in the following lists, the mere inspection of which will shew, that, among the forty Telugu roots, not one agrees with any Sanscrit root. To facilitate a comparison of the several languages treated on, each of which has a distinct alphabet, the Roman character is used throughout: the ortho-

graphy is generally that of Sir Wm. Jones, as explained in the 1st Volume of the Asiatic Researches, but the grave accent is used instead of the acute, to mark a naturally long syllable when final or formed by *Sand,hi*, and *K*, is occasionally substituted for *C*, before *i* and *e* in words belonging to the southern dialects only: other variations of trifling importance will be observed.

ROOTS UNDER THE LETTER

SANSKRIT.

TELUGU.

A.

Ac to mark - move - move tortuously.

Ag to move - move tortuously.

Anca }
or } to mark.

Anga }

Agh to move - despise - begin - move quickly.

Agha to sin.

Ach to honour - serve.

Anch to move - speak unintelligibly - speak intelligibly.

Aj to throw - move - shine.

Aí or Aíh to move.

Ad to occupy - undertake.

Accalu to contract the abdominal muscles.

Agalu to separate - break.

Aggu to worship.

Aggalu to be insufferable - be excessive.

Ats to give by compulsion - incur debt.

Antu to touch or stick - adhere - anoint the head.

Adangu to be destroyed - submit - be subdued, or suppressed.

Adaru to shine - shoot at.

Adalu to weep bitterly.

Adu to slap.

ROOTS UNDER THE LETTER

C.

Cac to hint - desire - go.

Cacc to laugh.

Cac,h to laugh.

Cacc,h to laugh.

Caccu to vomit.

Cats to play dice, chess &c.

Crats to want.

Caítu to tie - build - become pregnant.

SANSKRIT.

Cag to move.

Cach to lie-shine.

Caj to hiccup.

Cat to move - skreen-rain.

Cat'h to fear - recollect anxiously

Cad to cat-rcjoice-divide-serve.

TELUGU.

Cadugu. to wash.

Cadangu }
or } to swell, boil.
Cañangu }Catacu }
or } to lick as a dog.
Cadagu }

Cadatu to call aloud-exclaim.

Cadalu to move or shake.

Cadi to approach-obtain.

ROOTS UNDER THE LETTER

P.

Pach to cook - explain-stretch.

Pad to shine - move.

Paí'h to speak.

Pañ to traffic - praise.

Pat to rule - move.

Pat'h to move.

Pad to move-be fixed.

Pan to praise.

Pamb to move.

Parbb to move.

Pagalu, }
or } to break-make forked.
Pangalu }Panchu to divide into shares - send
away - appoint - divide by
figures.Paítu to seize - touch - begin - knead
the limbs - understand - con-
tain - unite intimately, as co-
lour with that which is co-
loured, &c.

Pañu to suffer - fall.

Pandu to reprove-produce-lic down.

Paḍayu to obtain.

Pantangu to vow.

Paḍaṇu to act precipitately - speak
nonsense-threaten.Pannu to join steers to a plough-
prepare.

Panatsu to send-employ.

ROOTS UNDER THE LETTER

SANSKRIT.

TELUGU.

V.

Vak to be crooked-move.	Vaga } to grieve-pretend grief-con-
	or } sult.
Vag to be lame.	Vagu } to speak deceitfully-bark as
	} a dog.
Vach to speak-order.	Vangu to stoop.
Vaj to move-renew or repair.	Vats to come.
Vai to surround-share-speak.	Vantsu to bind-pour water from
	} a vessel.
Vaia to surround-share.	Vrats to divide.
Vaia to share.	Vaiu to become lean.
Vai to go alone-be able.	Vaitu to dry up.
Vad to shine-surround.	Vaitu to shine.
Vai to sound.	Vaddu to serve food.

To shew that an intimate radical connection exists between the Telugu and other dialects of Southern India, fifteen roots have been taken in alphabetical order from the Dhātu-māla above mentioned, under the first vowel and first consonant, with which the correspondent roots of the Tamil and Cannadi are compared: the Tamil roots are from a list compiled by the Head Tamil Master at the College, compared with the Sadur Agarādi and other dictionaries and the Cannadi roots are from an old list explained in Sanscrit.

TELUGU.

CANNADI.

TAMIL.

Accalu to contract the
abdominal mus-
cles.

This root is never used without the formative syllable *intu* in Telugu, *tu* in Can. which gives an active sense to primitive roots, and a causal sense to the derivative themes of Verbs.

Accarey to feel affection
for love.

This root, in Telugu *accara* and in Tamil *accari*, is used as a noun, only in these languages.

Accalu as in Telugu.

TELGUGU.	CANNADI.	TA MIL.
Aggalu to separate.	Agalu as in Telugu-also, to become extended - to extend-lament.	Agal as in Telugu-also, to keep at a distance - pass beyond.
	Agalu to dig.....	Agavu. to call, play.
		Agazh as in Cannadi in which language the Tamil zh is usually converted into i.
	Agey to be afraid - be pleased.	Agei to beat-cut-break in two.
Aggalu to become insufferable-be excessive.		
Aggu to worship.		Ahgu to decrease.
Ats to give by compulsion - incur debt.	Atchu as in Telugu, <small>The consonant in this root, which agrees with the first of the second series of consonants in the Sanscrit alphabet, is pronounced <i>ta</i> and <i>cha</i> in Telugu; <i>cha</i> in Can. and <i>sa</i>, <i>sha</i>, <i>cha</i>, and <i>ja</i> in Tam. according, as is it final or medial, single or double.</small>	Angar to gape.
	Anju to be alarmed-fear-frighten.	Anju as in Can.
Anu to touch - stick or adhere - appoint the head.	Anu to join-stick together.	Anu to join - adjoin approach - besit. <small>This root, spelt with the same letters in the three dialects, is in Tamil pronounced <i>Annu</i>.</small>
Adangu } to be destroyed-submit-be subdued or suppressed.	Adagu } to be contained - enclosed or suppressed - submit-recede.	Adangu as in Can.

TELUGU.	CANNADI.	TAMIL.
<i>Adaru to shine-shoot at.</i> In the second sense it takes the formative <i>adu</i> .	<i>Adaru to ascend-climb ride.</i>	<i>Adaru to throng - press together-be connected.</i>
<i>Adalu to weep bitterly.</i>	<i>Adu to cook.</i> This root with a final <i>e ade</i> , means the same as in Telugu, and, also it to obtain-acquire.	<i>Adu to join - be near - be connected - to kill - fight - cook.</i> With a final <i>i</i> this root means, as in Can. to obtain and, also, to tie - unite.
<i>Adu to slap.</i>		
<p>NOTE. This root is the primitive of all those in the three languages commencing with the letters <i>ad</i>, in which the leading idea of <i>nearness-junction</i>, variously modified, is very apparent: the several modes of forming the secondary root by inserting a nasal before the final syllable, as in <i>Anu</i> or <i>Anu</i>, or by adding the syllables <i>ci</i> or <i>e</i>, <i>ar</i>, <i>at</i>, <i>gu</i>, <i>angu</i> &c. as here exemplified, is common to them all. This formation of a number of secondary roots from a primitive by the adjuncts mentioned, is constantly observable under every letter of the alphabet: the primitive is found sometimes in Tam. sometimes in Can. and sometimes in Tel. sometimes it exists in all three, sometimes in none of them.</p>		
<i>Adugu to ask-beg alms.</i>	<i>Adadugu as in Tel.</i>	
<i>Adadugu to interrupt-prevent.</i>		
<i>Caccu to vomit.</i>	<i>Caccu as in Tel.</i>	<i>Caccu as in Tel.</i>
	<i>Cangedu to become lean</i>	
	<i>Cargu to become black, by fire &c.</i>	<i>Carugu as in Can.</i>
<i>Cata to play dice, chess &c.</i>		<i>Casa to be modest, or diffident.</i>
		<i>Casangu to be bruised by the hand-squeezed.</i>
		<i>Casi to be moist or damp-to weep-entreat.</i>
	<i>Cachini to join together two things of the same kind-pair.</i>	
	<i>Carchu to bite-wash rice.</i>	
		<i>Caada to pass beyond.</i>

TELUGU.	CANNADI.	TAMIL.
<p><i>Caítu to tie - build - be- come pregnant, said of cattle on- ly.</i></p> <p><i>Cadugu to wash off, as dust from the hands - wash out, as stains from a cloth.</i></p> <p><i>Cadangu } to swell - boil or } or bubble. Cañangu }</i></p>	<p><i>Caítu to tie-build.</i></p> <p><i>Cadangu as in Tel.</i> In both languages this verb is pre- mily used of water, and second- arily of the affections of the mind, in expressions similar to the sea swells, his anger boils, his wealth overflows.</p> <p><i>Cadi to cut - bite.</i></p> <p><i>Cadekey to hurry- hasten.</i></p> <p><i>Cadé to churn.</i></p> <p><i>Cañmalei to think-con- ceive in the mind.</i> This is evidently a compound of the simple root <i>can</i>, but the second member, <i>malei</i>, has no separate meaning.</p>	<p><i>Cađavu to pay - fulfil- give attention- reflect-nail up.</i></p> <p><i>Caítu as in Can.</i></p> <p>This is root in Tamil is pro- nounced <i>Cazhavu</i>; <i>da</i> in Tel; and <i>fa</i> in Can. are constantly substi- tuted for the Tamil <i>za</i> ^{is} and roots of which the final is <i>gu</i> in the former and in the latter is <i>va</i>; thus the root meaning to <i>stroke</i> <i>gently-carers</i> is in Tam. <i>Tazhavu</i> in Tel: <i>Tadaga</i> &c.</p> <p>This root is not in Tam. but it is evidently the same in meaning and derivation with the two follow- ing, the last of which, <i>Cadu</i>, is the primitive of all those commencing with <i>Cad</i> in the three languages.</p> <p><i>Cadi to cut-bite-guard- swell or be angry.</i></p> <p><i>Cadu to cut - plough- snatch or seize sudden- ly - steal - be angry.</i></p> <p><i>Cadagu as in Can.</i></p> <p><i>Cadei to stir up with a stick &c. - to turn by a lath.</i></p> <p><i>Cañ & } as in Can. also to Caui } consider - mark- determine.</i></p>

TELUGU.	CANNAD.	TAMIL.
	Cattu <i>to kill.</i>	Cattu <i>to call aloud - roar or bellow - croak.</i>
	Cadaḍu <i>to dissolve in liquids.</i>	
Cadaru - <i>to call aloud from any affliction of the mind to exclaim</i>	Cadaru <i>to call or weep aloud - bellow as a beast.</i>	Cadaru <i>as in Can.</i>
Cadalu } <i>to move or</i>	Cadalu <i>as in Tel.</i>	Cadalu <i>as in Tel.</i>
or }		
Cadulu } <i>shake.</i>		
	Cadi <i>to steal.</i>	Cadi <i>to sound - make a noise - be haughty.</i>
Cadiy <i>to approach - obtain.</i>		
Cadu <i>to draw gold or silver.</i>		
Cadumu <i>to push away.</i>		Caduvu <i>to be confused or perplexed.</i>
	Cadrucu } <i>to peck as</i>	
	or }	
	Cadruncu } <i>a bird.</i>	
Candu <i>to fade or decay as flowers and fruit by heat.</i>	Candu <i>as in Tel.</i>	Caṇḍu <i>as in Tel. & Can.</i>
		It has this meaning in Tam. when the last syllable is written ru but pronounced du; when written with the same final consonant as in Tel. and Can. it signifies <i>to be spoiled - to perish generally.</i>
	Canam <i>to become rancid - to acquire a bad taste or smell by smoke or keeping.</i>	
	This root is used as a noun in Telugu in the same sense.	

TELUGU.	CANNADI.	TAMIL.
Canalu <i>to become angry - fade.</i>	Canalu <i>to kindle as fire - to become angry.</i>	Canal and Candal } <i>to become angry.</i> Used as a noun Canal means fire.
Canu <i>to see - to bring forth a child.</i>	In the first sense, <i>to see</i> , this root in the present and future of the Can, and Tam. is written with a long <i>a</i> and with the nasal of the third series of consonants <i>Can</i> and <i>Cānu</i> ; in the past it is short <i>Candā</i> - <i>Cādenū</i> , as in Tel; the second sense is peculiar to the latter language; but <i>Candu</i> a <i>cat</i> in Tamils evidently derived from it.	
Cappu <i>to cover.</i>	Cappu <i>to dig a pit - excavate - hollow out.</i>	This root is not used in Tam. either in its Tel. or Can. sense, but it is evident that from it in the latter acceptation is derived the Tamil terms, <i>Capporu</i> a hollow basin carried by beggars, and <i>Cap</i> <i>pet</i> a ship.

But though radical connection may be proved to exist between languages, their actual connection, as regards terms used for the expression of ideas, may not be intimate and it becomes necessary, therefore, to establish this point, to enter further into detail and compare the words of the three cognate dialects, as well as the roots whence they are derived. Māmidī Vencaya, the author of the *Āndhra Dīpaca*, an excellent Dictionary of the Telugu, has, in the preface to this work, introduced a concise analysis of the language, the substance of which, as affording the means of making this comparison, is translated in the following paragraphs.

“ The modes of derivation in the *Āndhra* language are four; they are Tatsaman, Tadbhayam, Déśyam and Grāmyam.

"OF PURE SANSKRIT TERMS RECEIVED IN TELUGU.

"Tatsamam consists of Sanscrit terms, pure as spoken in heaven, the Telugu terminations being substituted for those of the original language, of which the following are examples.

SANSKRIT.	TATSMAMAM.	SANSKRIT.	TATSMAMAM.
Rāmāḥ	Rāmandu <i>a proper name</i>	Bḥub, hr̥t	Bḥub, hr̥ttu <i>a king.</i>
Vanam	Vanamu <i>a forest.</i>	Hanuman	{ Hanumā, ha- numantūdu } <i>a proper</i>
Gangā	Ganga <i>the river.</i>		{ and } <i>name.</i>
Harīḥ	Hari <i>a proper name.</i>		{ hanumānuḍu }
Bhagavati	Bhagavati <i>a Goddess.</i>	Sampad	{ Sampadu and } <i>wealth</i>
Srīḥ	Srī <i>prosperity.</i>		{ Sampattu }
Sambuh	{ Sambuvu or Sambundu } <i>a proper name.</i>		
Vad, hūḥ	Vad, hu <i>woman.</i>	Cshut	{ Cshuttu <i>appetite.</i>
Gauh	Govu <i>a cow.</i>	and	
Glau	Glau <i>the moon.</i>	Cshud....	
Vāc	Vāccu <i>a word.</i>	Apah	Appu <i>waters.</i>
Bishag	Bishacu <i>a physician.</i>	Dyau	Divamu <i>the heavens.</i>
		Payah	Payasu <i>milk.</i>
		Anadwān	Anadwāhamu <i>an ox.</i>

"OF TERMS DERIVED FROM THE SANSKRIT.

"Tadbhavam consists of terms formed, either from the Sanscrit direct, or through one of the six Pracrits, varied by the interposition of syllables, and by the substitution, increment, and decrement of letters, as explained in the Vaicr̥ta-chundrica : the several modes of derivation, here indicated, are exemplified in the following lists.

"TADBHAVAN TERMS DERIVED IMMEDIATELY FROM SANSKRIT.

SANSKRIT.	TADBHAVAM.	SANSKRIT.	TADBHAVAM.
Samudrah	Sandaramu <i>the sea.</i>	Yātrā	Dzataru <i>pilgrimage.</i>
Chandrah	Tsandurundu <i>the moon.</i>	Āturam	Ātramu <i>hurry.</i>
Cānam	Cāna <i>a forest.</i>	Pangtiḥ	Banti <i>a line or row.</i>
Cudyam	Gōḍa <i>a wall.</i>	Churañ	Garidī { <i>a fencing</i> <i>school.</i>

" *TADU, HAVAM* TERMS DERIVED FROM SANSKRIT THROUGH THE *PACRUTAN* SPOKEN IN THE COUNTRY OF MAHARASTRA.

SANSKRIT.	PRACRIT.	TELGU.	
Chacravācāh	Chaccavāyō	Dzaccavu	<i>a species of water fowl.</i>
Upādhyāyah	Ojjhāo	Oddza	<i>a preceptor.</i>
Brahmā	Bamlā	Bomma	<i>Brahma.</i>
Dwīpah	Dīvo	Dīvi	<i>an island.</i>
Cāmsyam	Camso	Cantsu'	<i>bell metal.</i>
Yasāh	Jaso	Asamu	<i>fame.</i>

" *TADU, HAVAM* TERMS DERIVED THROUGH SAURASENI, THE LANGUAGE OF THE COUNTRY OF SURASENA.

SANSKRIT.	SAURASENI.	TELGU.	
Yejnōpavītam	Dzannōvidam	Dzannidamu	<i>the Brahminical thread.</i>
Prātijnyātam	Padinōādām	Pannidamu	<i>a vow.</i>
Hintālah	Hindālō	'Indu	<i>a date.</i>
Haritūlah	Haridālō	Aridālamu	<i>orpiment.</i>
Dhātu	Dādu	Dzādu	<i>colour.</i>

" *TADU, HAVAM* TERMS DERIVED THROUGH THE *MAGAD, HI*, SPOKEN IN THE COUNTRY OF *MAGAD, HA*.

SANSKRIT.	MAGAD, HI.	TELGU.	
Nēdishī ham	'Nēdistam	Nēstamu	<i>friendship.</i>
Gēhast hah	Gēhastē	Gēsta	<i>a householder.</i>
Cashām	Castam	Casti	<i>difficulty.</i>
Rāmā	Lāma	Lēma	<i>a woman.</i>

" *TADU, HAVAM* TERMS DERIVED THROUGH THE *PAISACHI*, SPOKEN IN THE COUNTRIES OF *PANDYA* AND *CECAYA*.

SANSKRIT.	PAISACHI.	TELGU.	
Alactah	Alatto	Latuca	<i>lac-dye, prepared for painting the</i>
Sashculi	Sackhuli	Tsackilamu	<i>a contorted cake. [feet.</i>
Unā	Unā	Unni	<i>wool.</i>
Trilingah	Tilingo	{Telugu} {Telugu {Tennugu	<i>the Telugu Language.</i>
Swernam	Sannam	Sonna	<i>gold.</i>
Nisrēn	Niscna	Nittsena	<i>a ladder.</i>

" TADDHAYAM TERMS DERIVED THROUGH THE CHULICA OR CHULICA-PAI-SACHI, SPOKEN IN THE COUNTRIES OF GANDARA, NEPALA AND CUNTALA.

SANSKRIT.	CHULICA.	TELUGU.	
Bründah	Pundo	Pindu	an assemblage
Bud,hah intelligent	Puddo	Pedda	great; peddavandü a wise man &c.
Swernam	Pannò	Ponnu	gold.
Mriigah	Micò	Mécamu	a bcast.
Brad,hnah	Paddo	Produ & Poddu	sun rise.

" TADDHAYAM TERMS DERIVED THROUGH THE APABHRAMSA SPOKEN IN THE COUNTRY OF ABHIRA AND THE COAST OF THE WESTERN OCEAN.

SANSKRIT.	APABHRAMSA.	TELUGU.	
Bráhmañah	Bamb,hiadu	Bápadu	a Brahman.
Abad,ham	Abadd,hu	Baddu	an untruth.
Stanam	Tanu	Tsannu	the bosom.
'Srutam heard Sudu		Tsaduvu	reading or learning."

NOTE. Apabramsa means, literally, *corrupted language*; but the author says the word is not to be taken in this sense, but as the proper name of the dialect, and to this purpose quotes a verse from Appacavi, one of the commentators on the Nannayabhattiyam, who states the same, and adds it was the speech of the goddess Saraswati in her youth, and that it's terms, therefore, are without exception, pure. Words which have passed through this dialect to the Telugu are, however, more frequently used by the Súdra tribes than by the Bráhmans.

The proportion of corrupt, or, more appropriately, permuted terms in Telugu of the several derivations above noticed, may be stated as follows; Sanscrit Taddhavam *one half*; Prácrit, *one quarter*; Sauraseni *one tenth*; Magadhi *one twentieth*; the Paisáchi, Chulicá, Apabramsa *together one tenth*. Mr. Colebrooke, in his dissertation on the Sanscrit and Prácrit languages, admits but of three distinctions; these two and the Magadhi, or Apabramsa, which he considers the same. The six Prácrits here enumerated, however, are six distinct dialects, each formed, as to terms, according to it's own rules of permutation, but all following the idiom, collocation and, with special exceptions, the general grammar of the Sanscrit: in

the Shadbāshā-chandricā by Lacshmidhara, a joint grammar of the six Prācits, after general rules applying to all, the Prācrit *ματ'εζοχην* (*Pracritam mahārāstr' ōdbhavam*) is deduced immediately from the Sanscrit, the Saurasēni from the Prācrit and Sanscrit and so on; the Māgadhi, Paisāchi, Chūlicā - Paisāchi, and Apabramsa, each declining a degree in purity and the last varying more than any of the rest from the parent stock; this, however, the author does not allow to be, as Mr. Colebrooke considers it, "a jargon destitute of regular Grammar," for he says—*Apabhramsas tu bhāshā syād abhiraḍi girāncayah-cavi prayōg'ānarhatwān n'āpasabdus sa tu cwachit, Apabramsa is the language spoken in Abhira and other countries, and, as it is used by the poets, it is not in any respect corrupted*—and he proceeds, accordingly, to detail its grammatical rules.

The work here noticed is confined to these dialects, as they now exist in the Nāṭacas, and treats, therefore, only of Tatsmamam and Tadbhavam terms of Sanscrit origin; it is expressly stated, however, that each possessed its proper Déśyam, or native, terms, and it is probable, as many of these dialects prevailed in countries far distant from each other, that each was connected with Déśyam words of various derivations, in conjunction with which they produced spoken languages differing considerably from each other; this in fact is declared to be the case with respect to Paisāchi in the following passage—*Pisāchu dēsa niyatam Paisāchi dwitayam viduh-Pisācha desāstu vṛidd, hair uctāh-Pāndya Cēcaya Chāhlica Sahya Nēpāta Cuntalāh Sud, hēsha Bhōta Gāndhāra Haiva Canōjanās tat, hā-Etē paisācha dēsās syus tad dēśyas tad guno bhavati*. The two Paisāchi dialects are said to prevail in all the countries here mentioned, commencing with Pāndyam at the southern extremity of India, and extending to Canoj (*Canōjana*) in the north, and Siam (*Sahya*) to the east, and it is added—*These are the Paisāchi countries, and the Déśyam terms of each have their own particular quality*.

"Déśyam, in other words 'Andhra, or Telugu, is of two kinds; the language which originated in the country of Telingana and Anya-déśyam, or the language of foreign countries intermixed with it.

" OF TERMS WHICH ORIGINATED IN TRILINGAM.

" Previously to shewing what part of the language originated in Trilingam, the following stanzas from the Adharavana Vyācaranam are here inserted, to describe the country to which this name applies."

A quotation from the Adharavana Vyācaranam is omitted : the author explains that part which relates to the boundaries of Trilingam as follows.

" As it is here said, in the country between Srisailem, the station of Bhīmeswara at Dracharāmam, the greater Cālēswarem and, as the fourth, the mountain of Mahēndra, in these holy places were three Lingams, and the language which originated in the country known by the name of the Trilinga Dēsam, is that now under consideration; this is the *Atsu* or pure Telugu, and is thus described in the Appacaviyam,

FERSE.

" All those words which are in use among the several races who are aborigines of the Country of Andhra, which are perfectly clear and free from all obscurity, these shine forth to the world as the pure native speech of Andhra (*Suddha Andhra Dēsyam*.)

" OF THESE THE FOLLOWING ARE EXAMPLES.

Pālu	milk.	Nela	the moon, a month.
Perugu	curdled milk.	Vésavi.....	} sultry weather.
Ney	clarified butter.	and	
Rōlu	a mortar.	Vésangi.....	
Rōncali	a pestle.	Gūdi	a temple.
Uti	a long net for holding pots &c.	Mādi	a field.
Pūdami	the earth.	Puli	a tiger.
Padātuca	a woman.	Tsali	cold.
Pasīdi-paindi	gold.	Madugu	a natural pool or lake.
Bangāru	gold.	U'ru	a village.
Cōducu	a son.	Magavāndu	a man.
Cōdalu	a daughter-in-law.	Āndadi	a woman.
Tala	the head.	Aluca	vacation-displeasure.

" OF TERMS INTRODUCED INTO TELUGU FROM FOREIGN COUNTRIES.

" The following verse is from the Appacaviyam

" O Césava, the natives of Andhra having resided in various countries, by using Telugu terms conjointly with those of other countries, these have become Andhra terms of foreign origin.

" The people of Andhra, otherwise called Trilingam, have, as Appacavi states above, frequented other countries and mixed their language with that of these several countries; of such Anya-dés'yam terms the following are examples.

The examples are of Anya-dés'yam terms in which aspirates, not belonging to the thirty letters proper to the Telugu, occur : such as, *b,halà* an eulogistic exclamation; *avad,háru* an exclamation of entreaty ; *t,havu* a place-station; *d,háca* a haughty, high spirited man : of those which have a final long vowel ; such as, *anà* the sixteenth of a Rupee; *navatà* an excellent woman; *códì* a flag; *jirà* armour; and, lastly, of difficult words, inappropriately ranked among Anya-dés'yam terms; such as, *calanu* battle; *toyycli* a woman; *ménu* the body; *ullamu* the mind. Of the list given by the author as examples of the several kinds of Anya-dés'yam terms, the whole of the words in the first are of uncertain derivation: those in the second are either Hindustáni or they are terms the last syllable of which has been casually lengthened; thus *códì*, is the same as *códi*, and *navatà* is either of Sanscrit derivation from *nava new*, or a native term from the Tamil *navam* affection. Most of those in the last list are common to the southern dialects; thus *calanu*, in Tamil *cal*, is derived from the root *cala* to join, common to the three dialects; *toyycli*, in Tamil *taiycl*, from *tai* to beautify, *ménu*, in Tamil *méni*, from *mél* upward-outward, and *ullumu* from *id* inward-mind.

" OF TERMS AND FORMS OF RUSTIC OR VULGAR SPEECH.

" Terms which cannot be subjected to the rules of Grammar, and in which an irregular increment or decrement of letters occur are called Grányam ; they are corruptions, and are described in the following verse from the Appacaviyam.

VERSE

" Such *Tenugu* words as are commonly used by rustic folk are known as *Grāmyam* terms ; these lose some of their regular letters and are not found in poetry, unless, as in abusive language, the use of them cannot be avoided, for example,

Vastādā Hari Somulu

Destādā golladanti dīlāca caruṇa

Tsūstādā caungili nid'

Istādā tseppamannaṁ tōi grāmyōctul."

In this verse *vastādā* for *vatstsunnāṇḍā*; *testādā* for *tetstsuttsunnāṇḍā*; *tsūstādā* for *tsūtsuttsunnāṇḍā*; *istādā* for *itstsuttsunnāṇḍā* and *tseppamu* for *tseppumu* are *Grāmyam* terms.

In the preceding extracts, the author, supported by due authority, teaches, that, rejecting direct and indirect derivatives from the Sanscrit, and words borrowed from foreign languages, what remains is the pure native language of the land : this constitutes the great body of the tongue and is capable of expressing every mental and bodily operation, every possible relation and existent thing; for, with the exception of some religious and technical terms, no word of Sanscrit derivation is necessary to the Telugu. This pure native language of the land, allowing for dialectic differences and variations of termination, is, with the Telugu, common to the Tamil, Cannadi, and the other dialects of southern India : this may be demonstrated by comparing the *Dēśyam* terms contained in the list taken by Vencaya from the *Appacaviyam*, with the terms expressive of the same ideas in Tamil and Canadi. It has been already shewn that the radicals of these languages, *mutatis mutandis*, are the same, and this comparison will shew that the native terms in general use in each, also, correspond.

It would have been easy to have selected from the three dialects a far greater number of terms, than these, exactly agreeing with each other ; but it is considered preferable to follow a work of known authority, and to which no suspicion of bias to any system can attach : the author, though a good Sanscrit scholar, was ignorant of all the dialects of Southern India, his native tongue excepted.

TELUGU.	CANNADL	TAMIL.
Pālu <i>milk</i>	Īlālu When <i>P</i> begins a word in Tamil or Telugu, it is in Cannadl changed to <i>H</i> , as Tamil <i>Pattu</i> , Tel: <i>Pattu</i> , Can. <i>Īḥḥi</i> a small village; but in the old Can. all such words may, also, be written with a <i>P</i> .	Pāl.
Perugu <i>curdled milk</i> Ney <i>clarified butter</i>	The Telugu term is not used by itself in Can., but is found in compounds as <i>Beṇṇē</i> , white ghee-butter.	Perugu. Ney. Of these terms the first and last are common to the high and low Tamil, the second is confined to the high dialect.
Rōlu <i>a mortar</i> Rōncali <i>a pestle</i>	Orulu Onake	Urul, High Tamil. Uroncali. H. Tam. The Telugu terms are contractions of these: many similar instances might be adduced, thus <i>irā</i> night in Tamil becomes <i>rē</i> in Telugu, <i>irandu</i> two <i>rendu</i> ; even that man, <i>iven</i> this man, become <i>vāṇḍu</i> and <i>vīṇḍu</i> .
Uṭṭu <i>a long net for holding pots or other household utensils</i>	This term may be used in Can: but <i>uḥḥu</i> is more correct.	Uri In Tamil when the letter <i>ṛ</i> (Ṛ) is doubled it, it is pronounced <i>ṛṛ</i> and in similar Tel. terms, is written <i>ṛṛ</i> (ṚṚ)
Pūdami <i>the earth</i> Pādātuca <i>a woman</i> This term is probably a compound, but it is not easy to reduce it to its elements.	Podavi	Pūdavi. H. Tam.
Pasīdi or Painḍi <i>gold</i>	Pasaru or Hasaru with which the Telugu term is derivatively connected, is used in Can. in the acceptance of <i>green</i> colour only.	Pasuppu <i>golden colour.</i> <i>Pasamei</i> green colour, whence this term is derived, means, also, beauty-purity; <i>pasum</i> , the adjective derived from it is frequently contracted to <i>paim</i> as <i>pasumpun-paimpon</i> pure gold and from this contraction the second of the Tel. terms is derived.

TELUGU	CANNADI	TAMIL
Bangáru gold	Bangáru	Bangáru <i>L. Tam.</i>
Coducu <i>a son</i>.....	.....	Cuzhandei } <i>H. Tam.</i>
Códalú <i>a daughter in</i>	.....	Cuzhavi.. }
law.....	.....	and
		Cozhandei <i>L. Tam.</i>
		signify <i>a child of either</i>
		<i>Sex.</i>
		These are the same as the Tel. terms
		the attention to letter Z (జ) being,
		in usual, changed to d' and the dia-
		lectic terminations added.
Tala <i>the head</i>	Tale	Talei.
		A short e ends all words in Tel.
		which in Tamil end in ei.
Nela <i>the moon, a month</i>		Nilavu <i>the moon.</i>
Vésavi } <i>sultry sea</i>	Besagi	This compound is not used as a
and } <i>ther-the hot</i>	As usual in Cannadi the Telugu	word in Tamil though it may be as
Vésangi } <i>season</i>	V is here changed to B.	in epithet, as <i>Vésavi calanitis</i> is de-
		rived from <i>Vé</i> heat and <i>savi</i> light.
Gudi <i>a temple</i>	Gudi	Cudi or Gudi.
		This used in Tamil signifies any
		habitation; <i>Uru-gudi</i> , or <i>dere-gudi</i>
		<i>is a temple</i> ; the first member of the
		latter compound may be added or
		omitted in Tel.
Maði <i>a field</i>	Maði	Maði.
	In Can, this word properly means	This word may be used in the same
	<i>beds in which vegetables are sown</i>	sense as in Tel. but it means deri-
	<i>the subdivision of salt pans.</i>	vatively a <i>section</i> , from the root
		<i>madu</i> to divide into sections.
Puli <i>a tiger</i>	Huli	Puli,
Tsali <i>cold</i>	Chali.	.....
Madugu <i>a natural pool</i>	Mudugu	Madu.
or lake		
Uru <i>a village</i>	Uru	Ur.
Magavándú <i>a man</i>	Magenu	Magen.
Vándú is here merely the personal	This word in Can has exclusively	This word in Tamil means, first,
termination equivalent to en in	the second of the Tamil meanings.	<i>a man, a male of the human species,</i>
Tamil; without this termination		secondly <i>a male elvā, a van.</i>
the word means a male of any		
species, and <i>magadu</i> in the Mas,		
therefore, is <i>a husband</i> .		

TELUGU	CANNADI	TAMIL
'Andadi a woman	'Adavel The termination only differs; the nasal in the first syllable of the Telugu word being scarcely heard in pronunciation.
Aluca vexation displeasure.	Alappu. The only difference is the termination.

From the preceeding extracts and remarks on the composition of the Telugu language, as respects terms, it results that the language may be divided into four branches, of which the following is the natural order, *Désyam* or *Astu-Telugu pure native terms*, constituting the basis of this language and, generally, also, of the other dialects of Southern India; *Anya-désyam terms borrowed from other Countries*, chiefly of the same derivation as the preceeding; *Tatsamam, pure Sanscrit terms*, the Telugu affixes being substituted for those of the original language: *Tad bhavam, Sanscrit derivatives*, received into the Telugu, direct, or through one of the six *Prácrits*, and in all instances more or less corrupted. The *Grámyam* (literally the *rustic* dialect from *Gráman Sans. a village*) is not a constituent portion of the language, but is formed from the *Astu-Telugu* by contraction, or by some permutation of the letters not authorized by the rules of Grammar. The proportion of *Astu-Telugu* terms to those derived from every other source is *one half*; of *Anya-désyam* terms *one tenth*; of *Tatsamam* terms in general use *three twentieths*; and of *Tad bhavam* terms *one quarter*.

With little variation, the composition of the Tamil and Cannadi are the same as the Telugu and the same distinctions, consequently, are made by their grammatical writers. The Telugu and Cannadi both admit if a freer adoption of *Tatsamam* terms than the Tamil: in the two former, in fact, the discretion of the writer is the only limit of their use; in the high dialect of the latter those only can be used, which have been admitted into the dictionaries by which the language has long been fixed, or

for which classical authority can be adduced; in the low dialect the use of them is more general—by the Bráhmans they are profusely employed, more sparingly by the Súdra tribes. The Cānuadi has a greater and the Tamil a less proportion of Tadbhavan terms than the other dialects; but in the latter all Sanscrit words are liable to greater variation than is produced by the mere difference of termination, for, as the alphabet of this language rejects all aspirates, expresses the first and third-consonant of each regular series by the same character, and admits of no other combination of consonants than the duplication of mutes or the junction of a nasal and a mute, it is obviously incapable of expressing correctly any but the simplest terms of the Sanscrit; all such, however, in this tongue are accounted Tastaman when the alteration is regular and produced only to by the deficiencies of the alphabet.

But, though the derivation and general terms may be the same in cognate dialects, a difference in idiom may exist so great, that, in the acquisition of one; no assistance, in this respect, can be derived from a knowledge of the other. As regards the dialects of southern India this is by no means the case, in collocation of words, in syntactical government, in phrase, and, indeed, in all that is comprehended under the term idiom, they are, not similar only but the same. To demonstrate this and to shew how far they agree with, or differ from, the Sanscrit the following comparative translations of examples taken from the section on syntax in Dr. Wilkins Sanscrit Grammar have been made into Tamil, Telugu, and Cannadi; from these, also, will appear the relation these languages bear to each other in the minor parts of speech and in casual and temporal terminations.

SANSKRIT.

¹ Cumārāṣ ² s'eratē ³ swairam ⁴ rōrūyantē ⁵ cha ⁶ nāracāḥ
⁷ Jégīyanti cha ⁸ gitajnyā ⁹ mēmriyanti ¹⁰ rujājitāḥ.

TRANSLATION.

¹ The ² children ³ sleep ⁴ freely ⁵ and ⁶ the ⁷ infernal ⁸ beings ⁹ are ¹⁰ continually ¹¹ crying;
¹ The ² songsters ³ are ⁴ always ⁵ singing, ⁶ and ⁷ those ⁸ overcome ⁹ by ¹⁰ disease ¹¹ are ¹² always ¹³ dying.

TELUGU.

¹ Cumāru³lu ⁵swēchē⁴ch⁴hagā⁴ ²nīdrisut⁹sunnāru⁹ ⁶naracamu⁶lōn⁶ ⁶undrdīcaru⁶n-
⁵nu ⁴mickilī⁴ ⁴arutsut⁴sunnāru⁴ ⁹gayacu⁹lu ⁷mickilī⁷ ⁷pādutsun⁷nāru⁷ ¹¹rogamu¹¹-
¹¹chēla¹¹ ⁸col⁸tabaddav⁸runnu⁸ ¹⁰bahu¹⁰ ¹⁰tsattsut¹⁰sunnāru¹⁰.

CANNADI.

¹ Cumāreru³ ⁵yad⁵hēchē⁵ch⁵hēyāgi⁵ ²nīdrisut⁹tārē⁹ ⁶naracada⁶llī⁶ ⁶iruv⁶arunnu⁶
⁴hēra⁴la⁴ ⁴cūguttārē⁴ ⁹gayacaru⁹ ⁷ad⁷hīcarāgi⁷ ⁷hāduttārē⁷ ¹¹rogadinda¹¹ ¹¹hodey-
¹⁰el¹⁰-pattav¹⁰erunnu¹⁰ ¹⁰bahula¹⁰ ¹⁰ayittārē¹⁰.

TAMIL.

¹ Cuz⁹hēndē⁹gi⁹gal⁹ ³tam³ ⁵manadim⁵ ²padiccu² ⁶nitterel⁶-pannuckirārgal⁶ ⁶narugattil⁶
⁶ullav⁶ergalum⁶ ⁵nillā⁵mel⁵ ⁴cūppidugirārgal⁴ ⁹pādūvār⁹ ⁷migavum⁷ ⁷pādūckī-
¹¹rārgal¹¹ ¹¹rogattināl¹¹ ¹¹odu¹¹cca¹¹-pattā¹¹vergalum¹¹ ⁸cūreiyā⁸mel⁸ ¹⁰shūgī¹⁰rārgal¹⁰.

The construction of the Sanscrit sentence is as follows. The figures throughout refer to the collocation of the Sanscrit.

1 A noun in the 1st. case plural governing 2 a verb in the 3rd. per. plu. pres. of *sētē* he sleeps. 3 a noun in the 2d case neu. used adjectively, composed of *swa* own and *iram* motion. 4 the 3d. per. plu. pres. of the reiterative form, medial voice, of *rauti* he roars. 5 a conjunction. 6 a derivative from *naraca* by the *taddhita* affix *an* with the meaning of the 7th or locutive case, *being in a place*. 7 the same as 4 from *gāyati* to sing. 8 the same as 5. 9 a compound formed of *gītā* a song and *gnyah* part. past act. (*capratīya*) from *jānāti* to know. 10 the same as 4 from *mriyati* to die. 11 a compound from *rujā* disease fem. and *jitah* past part. pas. (*capratīya*) from *jayati* to conquer.

The construction of the Telugu sentence is ;

1. Sans. a noun in the first case plural. 3 an adverbial phrase, formed from *swēchēch*, *ba*, of Sanscrit derivation, being from *swa* own and *ichēch* *hā* desire, and *gā*, changed from *cā* by *sandhi*, the inseparable part. from *cāva* *āamu* to be-become. 2 the 3rd pers. plu. of the compound present,

formed by *nidrintsutsu*, the gerund of the present tense, derived from *nidrà* Sans. *sleep*, and *unnāru*, the third per. plu. pres. of *undādamu* to *be-exist*. 6 Sans. a noun in the seventh or locative case. 6 a compound formed by the Aorist part. of *undadamu* and the plu. pro. *vādu* *he-that man*. 5 a conjunction; it is inseparably attached to the word it conjoins. 4 an adverb qualifying the following verb. 4 the same as 2 from the Telugu verb *aravādamu* to *roar*. 9 the same as 1. 7 an adverb. 7 the same as 2 from the Telugu verb *pādādamu* to *sing*. 11 Sans. a noun in the 3d. or instrumentive case. 11 a Telugu compound from *col'ta* the inf. of *col'tādamu* to *beat*, *bādā*, by *sandhi* for *pādā*, the past part. of *pādādamu* to *suffer*, used to form the passive voice, and the plu. of *vādu*. 8 the same as 5. 10 Sans. an adverb. 10 the same as 2 from the Tel. verb *tāvādamu* to *die*.

The construction of the Cannādi is exactly the same as the Telugu, one or two of the compounds only differing.

3 is composed of the Sans. adverb *yathā* *as* and *ich'ha*. The verbs marked 2, 4, 7 and 10 are not compounds. 6 the 7th case is formed by the adjunct *alli* *place*, united to *naracādu* the genitive form of *naracam*. 7 is a compound used adverbially from *adhica* *excessive*, a Sans. crude noun, and *āgi* the gerund of the past tense *āgaradu* to *become*. The compound marked 11 is from the verbal noun *hodayet* *the beating*, instead of the inf. as in Tel.

The construction of the Tamil is;

1 as in Tel. 3 the gen. plu. of the pronoun *tān* *himself*. 3 the gen. of *manadu*, from the Sans. *mannas* *mind, will*. 3 the dat. of *pādi* a *measure*, used as a preposition and signifying *according to*. 2 a hybrid compound formed from *nitterci*, the same as *nidrà* Sans. and *pannudel* to *do-make*, the Tamil seldom allowing a simple verb to be formed from a Sanscrit word with a long final vowel. 6 as in Tel. 6 a compound formed by *u'ta*, indefinite part. of the defective verb *u't* to *be-have*, and *avergar'*, the plu. of the pro. *aven* *he-that man*. 5 as in Tel. 4 the neg. part. of *nilludel* to *stand-stay*. 4 this with 7 and 10 are simple verbs, as in Cannā-

di, not compounds, as in Tel. 9 an attributive noun from *pádudel* to sing. 7 the inf. of *migudel* to increase, with the conjunction *um* used adverbially. 7 as in Cannadi. 11 as in Telugu. 11 a compound from *oducca* the inf. of *oduccudel* to oppress and *pa'ita* the same as in Tel. and Can. 8 as in Tel. 10 the neg. part. of *curcidel* to lessen. 10 as in Can

In the preceding sentence the Sanscrit differs in every point from the Southern dialects; in the following, the variation, except in the formation of cases, is not so great.

SANSKRIT.

1 2 3 4 5 6
Samyamāya s'rutam d hattē narō dharmāya samyamam,
7 8 9 10 11 12
Dharmam mōcshāya mēdhāvē dhanam dāndya bhūctayē

TRANSLATION.

9 4 3 2 1 6 5
A wise man keepeth the divine law for constraint, constraint for religi-
7 8 10 11 12
on (and) religion for salvation; wealth for donation (and) for enjoy-
ment.

TELUGU.

9 4 1 2 5
Mēdhaviyaina naruḍu s'amyamamucoracu s'rutamunu dharmambuco-
6 8 7 11
racu samyamamunu mōcshambucoracu dharmamunu dānamucora-
12 10 3
cunu bhūcticoracunu dhanamunun dharintsutsunnāḍu.

CANNADI.

9 4 1 2 5
Mēdhaviyāda manushyenu s'amyamaccōscara s'rutavannu dharmac-
6 8 7 11
cōscara samyamavannu mōcshaccōscara dharmavannu dānaccōscaravā-
12 10 3
giyu bhūctigōscaravāgiyu dhanavannu dharisuttānē.

TAMIL.

9 4 1 2 5
Arivullā manaden ādaccattuccāga vēdatteiyun derumattuccāga ādaccat-
8 7 11 12
teiyum mutticcāga derumatteiyum dānattuccāgavum bōgattaccāgavum
10 3
danatteiyung cāckirān.

CONSTRUCTION OF THE SANSKRIT.

1 a noun sub. neu. in the 4th or dative case. 2 the same in the 2d, or ac. governed by the following verb. 3 the third person sing. pres. medi-

al voice, governing the several accusatives in the sentence. 4 noun sub. masc. in the 1st or nom. 5, 6, 7 and 8 the same as 1 and 2 respectively. 9 a noun of quality agreeing with *naruh*; this word, *médháv*, has the force of an adjective, though it is actually a substantive. 10 the same as 2, 11 and 12 the same as 1 &c.

CONSTRUCTION OF THE TELUGU.

9 a compound having the force of an adjective, formed by affixing, to the Sanscrit word, *aina* the past part. of *cávaḍamu* to *become*. 4 as in the Sans. formed by affixing the Tel. termination *uḍu*. 1 as in Sans. except that, in place of being declined, the case is formed from the sixth in *cu* by the adjunct *orucu* for the sake of; when *orucu* or *ósaram*, which has the same meaning, are added to this case the *drúttam* or nunnation, if interposed between the theme and affix is dropped; thus these compounds, though derived from *danamunucu*, become *danamuc' orucu* and *dánamuc' ósaram*. 2 as in the Sans. 5, 6, 8, 7, 11 and 12, as in the Sanscrit, with the Tel. terminations and affixes; the two last are connected by the conjunction *nu* and, repeated after each. 10 as in the Sans. it takes the *drúttam* before the following *dha*. 3 the third person Sing. pres. of *d, harintsadamu* to dress—assume, from the Sanscrit.

NOTE. The compound dative, answering to the Tádarthya chaturt, hi of the Sanscrit and to the noun governed by the proposition *for* in English, is formed in the three dialects from the fourth case in *cu* by the addition of the same or similar adjuncts; in Tel. by *ai, orucu* and *ósaram*; in Can. by *ági* and *ósaram*, and in Tamil by *ága* and *ósaram*: *ai* and *ági* are the gerunds and *ága* is the inf. derived from the root *á be-become*; *ósaram* in Tel. signifies *a side, inclination, bias*, but this and *orucu*, from *oray to join—obtain*, intimately correspond with the English term *sake*, as, like the latter, they are used only in the formation of this dative, the meaning of which may always be appropriately expressed by the phrase *for the sake of*.

The Cannad'i construction is exactly the same as the Tel. the datives are formed by adding *ósara* for the sake of to the fourth case in *cu*. 11 and 12 *ági*, the gerund of the past tense of *ágavadu* to *become*, is added to these datives, and the conjunction copulative *nu* is changed to *yu*, to mark their special connection with the following word.

CONSTRUCTION OF THE TAMIL.

9 a compound having the form of an adjective from *āṛivu* knowledge and *uṭu* the part of the defective *uṭ* to have, 4 as in Sans. 1 the dative case formed by adding *āga*, the inf. of *ādel* to become, to the dative of declension in *cu*. The sentence does not differ, otherwise then as here noticed, from the Telugu.

In the following short sentence and all similar constructions the Sanscrit agrees exactly with the southern dialects.

SANSKRIT.

¹ *Tasya* ² *bahu* ³ *dhanam* ⁴ *est*.

TRANSLATION.

¹ "He possesses, or hath much wealth:" or, nearer in Latin, ¹ *Illi multa res est*.

TELUGU

¹ *Vāṇiki* ² *bahu* ³ *dhanam* ⁴ *unūadi*.

CANNADI.

¹ *Avenge* ² *hēraḥa* ³ *dhana* ⁴ *vide*.

TAMIL.

¹ *Avenuccu* ² *micca* ³ *poruḥ* ⁴ *unḍu*.

Again, in constructions like the following, when the *sati* *saptamī*, or ablative case absolute, is used, as in Latin, or when the relative pronoun occurs, the Sanscrit idiom is totally different from that of the Southern dialects; in these there is no relative pronoun, but the interrogative may, as these examples will shew, be used for it.

SANSKRIT.

¹ *Yas sa*, ³ *servēshu* ⁴ *bhūtēshu* ⁵ *naśyetsu*, ⁶ *na* ⁷ *vindsyett*.

TRANSLATION.

¹ "He who upon all things perishing does not perish:" or in Latin ² *Ille qui*, ³ *omnibus eutibus periuntibus*, ⁴ *non perit*.

TELUGU.

¹ *Samastamaina* ⁴ *bhūtamulu* ⁵ *nasintsutsundagā* ¹ *yevadu* ⁶⁷ *naśintsadō?* ² *vāṇḍu*.

CANNADI.

¹ *Samasta* ⁴ *bhūtangaḥ* ⁵ *unasisuttirel* ¹ *āgi* ⁶⁷ *yāvcnu* ² *naśiscenō?* *avenu*.

TAMIL.

⁴Būtanga³llā⁵mum ⁵nāsam ³adciy⁷um ¹poz²hudil ¹nāsam²adeiyān ²evēno? ²arēnē.

In the Sanscrit sentence 3-4 and 5 have the form of the 7th or locative case and are in the grammatical connection denominated the ablative case absolute; in Tel. this meaning is expressed by the gerund of the present tense of the verb *nasintsadāmu*, united with the inf. of *undadamu* to be, & followed by the inseparable gerund of *Cāvadamu* to become; literally *the destroying becoming to be*. The Can. is the same except that instead of the inf. the verbal noun *the being*, is used. The Tamil differs; in this the future part. of the verb compounded of *nāsam* Sans. *destruction* and *adci^{del}* to obtain-arrive is followed by the 7th. case of *poz^{hadu}* time, and the literal meaning, therefore, is *in the time in which (when) destruction shall have reached*. Again 1 and 2, the relative and it's antecedent, is in each of the southern dialects expressed by the interrogative pronoun *gevadu* with *ō*, the sign of dubitative interrogation, added, either to it, or to the verb it governs, followed by the words respecting which the doubt is expressed, or the question asked, so that the sense is *who may it be that is not destroyed? he*. The relative, however, may be as well, if not better, expressed, by any of the participles followed by the word which in the Sanscrit connection, would be the antecedent; thus this example is properly in Telugu translated by ³*samastamaina* ⁴*bhūtamūlu* ⁵*nasintsutsundagā* ¹⁻²⁻⁶*nasintsanivāndu* ⁷the last term being composed of *nasintsani* the negative of *nasintsadāmu* united with the indicative pronoun *vāndu*.

The preceding translations have been made into what may, not inappropriately, be called the Sanscrit dialect of the southern tongues; the terms employed being chiefly from that language, and, when they could be used without affectation, the same as in the original passages: in the translations of the following sentence, the pure native terms of the three dialects only are used.

SANSKRIT.

¹Dadātu ²sadbhya³h sa ⁴suc⁵ham ⁶Haris ⁷smarāt
⁸Gopi ⁹ganō ¹⁰su¹¹yati ¹¹cupyati ¹¹irshati,

man

12 13 14 15
Sma-rôchatê druhyati tisht'hatê hnûtê
 16 17 18 19 20
'Slaghista yasmai sprûhayaty as'apta cha.

TRANSLATION.

1 5 1 4 2 2 2 11 7
 7 6 6 9 9 10 10 12
"Let Hari grant happiness to the just, for whom the females of the
cowherds from desire, were calumnious, shewed anger, were pleasant,
 11 17 15 13 16 18 20 19
shewed malice, waited, were sly and insidious, flattered, hoped & cursed."

NOTE. It will be observed that the English translation does not exactly express the meaning of the original, and, as this is carefully preserved in the other versions, it of course, disagrees with them.

TELGU.

17 17 7 6 8 6 9
Yevni gurinchi golla-âdâvari gumpu tamacaniu vella leni-tappul-en-
 10 11 12 13 14
chena-alegend orisaccapoyenô impayenô chedâocôrenô câtsiyundenô
 15 16 18 19 3 5 2 1 2
bonkenô pogadenô cōrenô tit'tend â Hari ped'dalacu hayn'itsugâca.

CANNADI.

17 17 7 8 9 10
Yâvanan curittu gollaticu gumpu soccuninda al'cajani-pattidô mu-
 11 12 13 14 15 16 13
niytô sanasitô baitô keda-gorittô câdacondittô bonkitô hogafitô gorittô
 19 3 5 6 1 1
baytô, antâ Hari vall'evange sompannu codali.

TAMIL.

17 7 8 6 9 10
Evenuccâga vidiciyâl cû'tam naseigenâl az'haccuru-pattididô muninda-
 11 12 13 14 15
dô porâd'irundadô vinb'ânadô kédaccorinadô câttuconâ'irundadô poc-
 16 18 19 3 5 2
can-chonnadô pûgez'hdadô coradô tûrinadô nverri nellavugal'uccu chel-
 1
am coduccavum.

The observations made on the preceding example, respecting the construction of the relative and antecedent in Sanscrit, and the modes of supplying it in the southern dialects, may be made on this. The original, in the work whence it is taken, exemplifies the government of the fourth or dative case by the several verbs which therein occur; in Telugu and Cannadi these verbs do not govern this case, but the *upapada dwitiya* of the Sanscrit

with the *upaserga pratti*; this, in these languages, is expressed by the accusative governed by *gurinchi* or *curittu*-mark, *determine*, used as a preposition; in Tamil these verbs may have the same government, or as in the translation into this language, they may govern the dative, as in the Sanscrit, with the preposition *for* as explained in the note on the foregoing example.

In translating this last sentence into the southern dialects, the difficulty has rather been in the selection of appropriate terms whereby to express the shades of meaning which the verbs, in the original, convey; in general, however, it will be found difficult to express any sentiment clearly and precisely in Telugu or Cannadi, without using Sanscrit words in a greater or less proportion, while in Tamil, in the higher dialect (*Shen Tamizh*) especially, this may always be done with facility. Thus in the present examples, *smarah*, a name of the Indian Cupid, but signifying, the cause being put for the effect, *love*, is appropriately translated in Tamil *nasei sexual love*; in the other two dialects, however, there is no such native word, the Sanscrit *cdnam* being used for it; *tamacamu*, the word substituted in Telugu, means *lust* merely, and *soccu* in Cannadi *desire* in general. Again, *asapta* the third person of the past tense *lang* of *sapati he curses*, cannot be rendered strictly into any of the three dialects, except by a term from the same root; *tttadamu* in Telugu, and *bayyadu* in Cannadi, mean to *vilify*—*abuse*, either of these, *v* being substituted for the *b* of the last, may be used in Tamil, but *turidel* is preferred, as it is more frequently applied when abuse by women is meant. Again *hnuti* in Sanscrit means to *dissemble* this is exactly rendered by *bonkadamu* in Tel. and Can. but *poccam* in Tam. though derived from the same root, scarcely extends to this meaning, nor is it in common use.

To enable a comparison to be made of the superior dialects of the Southern languages with each other, and with the Sanscrit, the following versions of an English sentence have been made; they are necessarily in verse as this is the appropriate style of the three dialects and, with the pre-

ceding observations, will sufficiently establish the positions maintained at the commencement of this note, relative to the affiliation of the Telugu.

¹ ² ³ ⁴ ⁵ ⁶
When thou art an anvil, endure like an anvil ;
⁷ ⁸
when a hammer, strike like a hammer.

TAMIL.

CURĀL-VEṆṬA.

⁶ ⁵ ⁴ ⁴ ¹⁻²⁻³
Adciycl'at'at'tel ad'angi ad'ciyclay
¹² ¹¹ ¹⁰ ¹⁰
Suttiycl at'tat'tel ad'i.

TELUGU.

DWIPADA.

⁶ ⁵ ⁴ ¹⁻²⁻³ ¹⁰
Dāy xelan anigidiyyai venca
¹² ¹¹
Tiyaca suttīya tiruna coṭṭu.

CANNADĪ.

DWIPADA.

Adigallu sari baggi yāgi yā gallu
Man'di tirasada chamatige saribadi.

SANSKRIT.

ANUSHTUP-VRĪTTAM.

Cūtò bhūtwa cūta iva vinamya twam ayōg hanah
Bhūtwa'yog hanavad gadham d'hairyavān prahara dwishah.



CHAPTER FIRST.



TELOOGOO ALPHABET.

The letters in the Teloogoo, as in most of the other Indian alphabets, 1
are apt, on the first view, to appear unnecessarily numerous. Some
syllables even seem admitted into the alphabet, as simple characters.
The diphthongs are represented by separate signs, not, as in English, by
the coalition of two vowels. There is one set of symbols for initial uncon-
nected vowels; another for the same vowels when joined with consonants
to form syllables; and in both of these, the long vowels are distinguished
from the short. Among the consonants also, the aspirated letters are repre-
sented by distinct symbols, not by a combination, as in our own langu-
age; and the harsh are distinguished from the soft letters. But those who
may at first question the utility of so many letters in the Teloogoo,
will perhaps relinquish most of their objections, when they find that
the variety of sound in this language is greater, and better defined, than
in English. On the length of a vowel, on the harsh or soft pronunciation
of a consonant, depends, in a thousand instances, the meaning of a word;
and, consequently, it is of greater importance, in Teloogoo, that each
different shade of sound should be accurately marked; than in our own lan-
guage, in which, comparatively, few words materially resemble each other.

- 2 Notwithstanding the Teloo goo alphabet may be considered to contain some superfluous characters, it will readily be admitted that, in consistency, it is superior to our own. The sound attached to each letter remains constantly inherent in it: the coalition of words may cause one character to be changed for another, or many require the elision or the insertion of letters; but no association whatever can render any letter mute, nor can any change, or combination, give to one or more characters the sound belonging to another. The student, therefore, after once acquiring the correct sound of the Teloo goo letters, immediately pronounces every word with accuracy, and very little practice enables him to read with fluency and precision: — while a foreigner, who attempts to acquire a correct English pronunciation, scarcely ever arrives at the full attainment of his object. The proper pronunciation of our words, indeed, depends more upon the combination of our letters, than upon any fixed sound inherent in each separate character: and, in this respect, a person commencing the study of our language, for a long time, labors under the same difficulties experienced by those, who are left to discover the meaning of the principal words in a sentence, without any other aid than what the context itself affords.
- 3 All Native Grammarians concur in reducing the number of letters in the Teloo goo Alphabet to thirty seven; by excluding from it forty four characters which they acknowledge to belong to the language, but will not admit into the alphabet. They reject nineteen letters as peculiar to words of Sanscrit origin; fifteen small connected vowels, as only abbreviated forms of the large initial unconnected vowels; eight characters, as merely marks for certain consonants when doubled; and two, as contracted signs for certain letters which they have retained. But, in giving a general view of the Teloo goo alphabet, I shall insert all the letters which they have rejected; for they belong to the language, as much as those which they have admitted; and the whole are equally unknown to an English reader. Inclusive of these, the Teloo goo alphabet will be found to consist of no less than eighty one different symbols.

TELOOGOO ALPHABET.

VOWELS.

Initial unconnected
vowels.Connected
vowels.

Powers.

అ	.....	u
ఆ	.....	a
ఇ	.....	i
ఈ	.....	ee
ఉ	.....	oo
ఊ	.....	roo
ఋ	.....	roo
ౠ	.....	loo
ఎ	.....	ē
ఏ	.....	ē
ఐ	.....	ue
ఒ	..... or ౨	ō
ఓ	..... or ౩	ō
ఔ	.....	uo

CONSONANTS.

Consonants.	Double forms of some consonants.	Powers.	Consonants.	Double forms of some consonants.	Powers.
s	శ్రీ	k	21	2	
ఖ		k hu	ఎ	2	n
ఆ		g	ఎ		p
ఋ		g h	ఫ		p h
జ		g nu	బ		bu
చ		ts	భ		b h
ఛ		ch	మ	—	m
ఠ		ch h	య	ఓ	y
ఙ		dzu	ఓ	ఊ	r
జ		ju	ల	న	lu
ఞ		j h	ఎ	వ	v
ఞ		nyu	శ		sh
ట		tu	ష		sh
ఠ		t h	స		s
డ		d	హ		h
ఢ		d h	ల		l
ణ		nu	ల		ksh
త		t	రు		rru
థ		t h	ం		n or m
ద		d	ఁ		n
ధ		d h	208	6	h
21	2		41	8	

SIGNS.

.....	r
.....	n
2	

15	Initial unconnected vowels.
15	Connected vowels.
41	Consonants.
8	Double forms of some consonants.
2	Signs.
81	Letters.

Of these eighty one letters, the initial vowels ൠ *ra*, ൡ *roo*, and 4
 ൢ *la*, the ten aspirates ഹ *ka*, ണ *ga*, ഺ *cha*, ഡ *ja*, റ *ta*, ള *da*, ഴ *tha*, റ *pa*,
 ഺ *ba*, and ഻ *ba*, the nasals ള *gn* and ഴ *ny*, and the consonants റ *sha*, ഺ *sh*,
 ഻ *ks*, and റ *ha*, are the nineteen characters stated by Teloo-goo Grammari-
 ans to be peculiar to words of Sanscrit origin. To these, the connected
 vowels റ *ra*, റ *roo*, should also be added. For had not all the con-
 nected vowels been rejected from the alphabet, as marks instead of letters,
 a place would have been originally assigned to these two characters, in
 the list of symbols peculiar to Sanscrit derivatives.

Although the letter റ *sha*, is, as above stated, peculiar to the Sanscrit, 5
 modern authors admit, that, Sanscrit derivatives excepted, all Teloo-goo
 words which have the letter ഺ *s*, followed by the connected vowels റ *ś*,
 റ *ce*, → *ś*, or → *ś*, may change the ഺ *s*, into റ *sha*, hence ; ചി *chēsi*, or ചി *chēshi*,
having done. ചി *chēsēnaw*, or ചി *chēsēnaw*, *he, she, or it, did*. റ *siggaw*, or റ *sluggaw*, *shame*.

The short initial vowels റ *ś*, റ *ś*, and their corresponding connected 6
 vowels → *ś*, → *ś*, (excluded by Grammarians as being merely marks) to-
 gether with the consonants റ *ts*, റ *dzu*, റ *lu*, റ *rru*, and റ *n*, are to be
 found in words of the pure Teloo-goo only.

The other letters of the alphabet are common to all Teloo-goo words, 7
 whether derived from the Sanscrit, or otherwise.

- 8 The letter *kh* has been included in the alphabet ; but, as it is a compound of *s k* and *sh*, it is rejected by some authors.

VOWELS.

INITIAL UNCONNECTED VOWELS.

- 9 The fifteen initial vowels, అ *u*, ఆ *a*, ఇ *i*, ఈ *ee*, ఊ *oo*, ఋ *roo*, ౠ *roo*, ఎ *e*, ఏ *ee*, ఐ *ai*, ఓ *o*, ఔ *ou*, and ఌ *oo*, are emphatically termed by Teloo^goo Grammarians (ప్రాణములు *prāṇamulu*, or *living letters*); because they are supposed to possess, within themselves, a perfect and independent existence or sound. They are purely initial, and are always written separately, unconnected with consonants or other characters. Like our capital letters, the initial vowels are to be found at the commencement of a phrase or sentence only, and never, in grammatical compositions at least, at the beginning of each word ; except when words are written by themselves, as in a dictionary or vocabulary ; for in a correct Teloo^goo sentence, each word coalesces with the following one ; the whole becomes a chain of continued links ; and there is no beginning, or place for an initial vowel, except at the commencement of the sentence itself.
- 10 In naming these characters, the Sanscrit word కారము *karumā* is affixed to each ; thus, అ కారము *ukarumā* u, ఇ కారము *ikarumā* i, and so on.
- 11 The initial vowels are written on a line with the consonants, never either below, or above them.

CONNECTED VOWELS.

- 12 When combined with consonants to form syllables, the abovementioned vowels take quite a different shape. In this new form they are inseparable from consonants ; and, from their constantly preserving a servile connection with some of these characters, Teloo^goo writers have been induced to view them, in this shape, rather as abbreviated forms of the initial vowels abovementioned, than as independent letters. They are here

again exhibited, opposite the initial vowels which they respectively represent; and the particular appellation given to each is attached to it.

అ u in its connected form becomes. \sim u which in Teloozoo is named. చలకట్టు

అ a	.....do	అ a	.....do	దీర్ఘము
ఇ i	.....do	ఇ i	.....do	గుది
ఈ ee	.....do	ఈ ee	.....do	గుదిదీర్ఘము
ఉ u	.....do	ఉ u	.....do	కొమ్ము
ఊ oo	.....do	ఊ oo	.....do	కొమ్ముదీర్ఘము
ఋ ru	.....do	ఋ ru	.....do	వట్టువసుది
ౠ ru	.....do	ౠ ru	.....do	వట్టువసుదిదీర్ఘము
ఎ e	.....do	ఎ e	.....do	ఎత్వము
ఏ ē	.....do	ఏ ē	.....do	ఎత్వము
ఒ o	.....do	ఒ o or \simdo	ఒత్వము
ఓ ō	.....do	ఓ ō or \simdo	ఓత్వము
ఊ ue	.....do	ఊ ue	.....do	ఊత్వము
ఋ uo	.....do	ఋ uo	.....do	ఋత్వము

The connected vowels \sim u, \sim a, ఇ i, ఈ ee, \sim ē, ఉ u, ఊ oo, and ఋ ru, are written above the consonants to which they are attached; \sim u and \sim oo are written to the right of them; \sim ru, and \sim ru, are placed partly to the right side of consonants, partly below them; and of \sim ue, the upper part is written above, the lower part below the consonants.

When the initial vowels ఒ o, ఓ ō, are represented in their connected 14 forms, by a compound of the letters \sim ē, and \sim u, \sim oo; thus, \sim o ē, \sim ō ē, the \sim ē is written above, and the \sim u, \sim oo, to the right of the consonants.

The connected vowel ఎ e, is always written below the consonant to 15 which it is attached.

CONSONANTS.

- 16 With the view to facilitate the acquirement of the Teloogoo alphabet, the connected vowels have been separated from the consonants, to some of which they must invariably be joined. For the same reason, in arranging the consonants, in the order in which they are usually placed by Grammarians, they are exhibited distinct from the connected vowels.

	Hard.		Soft.	
	పరుషలు		సరళలు	
	<i>k</i>	<i>ḳhu</i>	<i>g</i>	<i>g̣h gnu</i>
Guttural or కంఠ్యము 1st. Vurga	<i>q</i>	<i>q̣</i>	<i>ʌ</i>	<i>ʌ̣</i>
	<i>ts ch</i>	<i>cḥh</i>	<i>dzu ju</i>	<i>j̣h nyu</i>
Palatal or తాలవ్యము 2d. do.	<i>చ</i>	<i>చ̣</i>	<i>జ</i>	<i>జ̣</i>
	<i>tu</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh nu</i>
Cerebral or మూర్ధన్యము 3d. do.	<i>ట</i>	<i>ట̣</i>	<i>డ</i>	<i>డ̣</i>
	<i>t</i>	<i>ṭh</i>	<i>d</i>	<i>ḍh n</i>
Dental or దంత్యము 4th. do.	<i>ల</i>	<i>ల̣</i>	<i>వ</i>	<i>వ̣</i>
	<i>p</i>	<i>p̣h</i>	<i>bu</i>	<i>ḅh m</i>
Labial or బిష్ట్యము 5th. do.	<i>ప</i>	<i>ప̣</i>	<i>మ</i>	<i>మ̣</i>
	<i>y r lu v</i>	<i>sh sḥ s ḥ l</i>	<i>ksḥ rru</i>	
	య ర లు వ	శ శ̣ స హ̣	కష̣ ర్రు	

- 17 The consonants have not peculiar appellations, like the connected vowels; but are named in the same manner as the initial vowels; viz. by affixing to them the Sanscrit word కారము *karumā*; thus, అ కారము *bu-karum* bee, ద కారము *dukarum* dee, &c. To distinguish the letter *o* *r* from *ru*, the term అ కారము *rrukarumā* is applied to the latter only; the *o* *r* retains its original Sanscrit name, రేఫ *rēphu*.

- 18 The ten consonants *q ḳlu*, *ʌ gnu*, *ʌ̣ dzu*, *ʌ̣ ju*, *ʌ̣ nyu*, *ట tu*, *డ̣ nu*, *వ bu*, *ల lu*, and *ప rru*, have the sound of the first vowel *u*, inherent; and are therefore represented in English characters by syllables; thus *ḳhu ju* &c. but all the other consonants specified above, in order to obtain utterance, must be joined to some of the connected vowels. It is of much importance to the reader clearly to understand, that neither the consonants, nor the con-

connected vowels, exactly correspond with what European authors call a *letter*. They have been separated from each other, merely with the view to facilitate the progress of the early student : but this separation, of them, will lead to false ideas, unless it be at the same time borne in mind that, in Telooḡoo, they are never so separated, and are not significant symbols except when compounded with each other. Indeed the consonants and connected vowels form together a set of inseparable syllabic characters, generally compared by Telooḡoo writers to *animated bodies* ; the life, or vowel, giving existence or articulation to the consonant, which, on separation from it, becomes a mere dead symbol, void of every sound. As Telooḡoo words are composed chiefly of these syllabic characters, terminating with a vowel, a final consonant is seldom found in the language. When it does occur, the consonant cannot, as in English, stand alone. Without any sign, the ten letters before mentioned represent syllables ending in the vowel *u*, and the other consonants represent no articulation whatever. In the case of a final consonant, therefore, it is necessary to affix to it the sign 𑌵, to denote that the sound is retained, but obstructed. Thus, final *k*, *kh*, or *g*, must be written 𑌵𑌶 𑌵𑌷 𑌵𑌸, never 𑌶 𑌷 𑌸 without any sign, as before exhibited.

To form syllables, the connected vowels are added to the consonants, in the following manner.

ku ka ki kee koo koo kroo krao klao kō kē kō kō kuc kuo
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previously to write the connected vowel $\smile u$, above the consonants; except above those in which the sound of that character is inherent : because this sign, which is termed తలకట్టు *bound to the head*, invariably retains its place at the top of the consonants to which it can be attached, unless its situation is occupied by another symbol.

- 22 For the same reason also, in adding to the consonants గ *g*, య *j*, మ *m*, య *y*, and హ *h*, the long vowel $\text{—} a$, which is affixed to the latter part of these letters, the \smile affixed to the former part, is not removed ; thus, మా *ma*, యా *ya*, &c : but as the consonant హ *h* already terminates with a symbol resembling $\text{—} a$, when that vowel is added to this letter, it is written thus, హా the mark \smile being substituted for $\text{—} a$.
- 23 Instead of adding the long vowel $\acute{e} ee$, to the consonants, గ *g*, య *j*, ష *sh*, and స *s*, the short vowel $\circ i$, with the symbol — , is frequently used to represent its sound ; thus, we may write either సీ *see* or సొ *see*. In such cases, the symbol — , which is named దీర్ఘము *long*, is to be considered as lengthening the short vowel $\circ i$, rather than as representing the long vowel $\text{—} a$; indeed this sign, in two other instances, is used to lengthen the short vowels ; as వొ *oo*, from $\circ o$, and రొ *roo*, from $\circ r$.
- 24 In adding the long vowel $\acute{e} ee$, to the letter మ *m*, it must always be written in the manner above mentioned ; thus, మీ *mee*, never మి : in adding it to the consonant హ *h*, it is written thus హీ *hee*, or హొ. The vowel $\circ i$, or $\acute{e} ee$, can never be added to the consonant య *y* : to express, in Telooḡoo letters, the sounds *yi*, or *yee*, we write the consonant య *y* ; in the former case, without the $\smile u$, తలకట్టు, and in the latter, with the $\smile u$, దీర్ఘము, and under it we place its double form యి *y*, thus నెయి *nyei*, *ghee*, ఇయ్యాత చెట్టు, *Iyetta chēttā*, *this date tree*.
- 25 In adding the short vowel $\circ \ddot{o}$ or $\circ \ddot{u}$, to the consonants గ *g*, య *j*, మ *m*, and య *y*, it is invariably written in the latter form, never in the former shape ; thus, మొ *mö*, యొ *yö*, &c. and in adding to these consonants the long vowel $\circ \ddot{o}$ or $\circ \ddot{u}$, it is also written in the latter form only ; but, in this case, the last part of these consonants themselves are con-

sidered as representing the *o* of ூ; and, therefore, instead of adding ூ to the consonant, the ூ or ூ only is added; thus, ூ *mō* ூ *yō* &c. This latter rule is occasionally applicable to the consonants *o* *s*, and *h*, which, joined with long ூ *ō*, are frequently written thus ூ *sō*, ூ *hō*.

The letters *o* *n*, & *o* *s*, and *o* *r*, & *o* *p*, when separated from the 26 connected vowels, are respectively represented by the same characters; but, like the other consonants before mentioned, they are invariably accompanied by some connected vowel, and they are distinguished from each other, by the different modes in which the connected vowels are added to them; *o* *n*, and *o* *r*, are always united with the vowels; thus ூ *nu*, ூ *ru*, ூ *ruo*, but *o* *s*, and *o* *p*, have the connected vowels written separately from them; as in the syllables ூ *su*, ூ *pu*, ூ *puo*.

Thus also the shape of the letter *o* *r*, as given in the foregoing list of 27 the consonants, is the same as that of *o* *n* or *m*, hereafter noticed; the latter, however, is never joined with any of the connected vowels; as ூ *untē*, a part of the verb ூ *unā*, to say. ூ *o* *papum*, *sin*, &c. while the former is always found with some of them united to it, in the following manner; ூ *ru*, ூ *ra*, ூ *rō*, &c. The student, therefore, can have little difficulty in distinguishing the one from the other.

Though native Grammarians, in enumerating the letters of the alpha- 28 bet, consider ூ *ts* to be different from ூ *ch*, and ூ *dzu* to be distinct from ூ *ju*, they are respectively represented by the same characters; and, in fact, they are only two letters, each possessing two distinct sounds, which has induced Grammarians to consider them as four separate characters.

Following the arrangement of the Sanscrit, the twenty-five first 29 Teloo-goo consonants have been classed by native writers in five *Vurgus* or Classes, each containing five letters, as arranged above in horizontal lines. (see No. 16.)

The fifth consonant of each *Vurgu* or Class is a nasal; and, in Sanscrit 30 derivatives, if a nasal immediately precede another consonant, without the

intervention of a vowel, it must be that particular nasal only which belongs to the same *Vurgu* as the consonant itself; for instance, in such words, if a nasal immediately precede any of the 4 first letters in the 3d. *Vurgu* it must be ∞n only, if it precede any of the 4 first letters in the 4th *Vurgu*, it must be ∞n , and, if it precede any of the 4 first letters in the 5th *Vurgu*, it must be ∞m , and not any other nasal. But this rule does not apply to corruptions from the Sanscrit, or to words of the pure Teloo goo, or of the common dialect. The nasal before a consonant, without an intervening vowel, is, in such words, represented either by the sign of the letter ∞n , viz. Ṇ *n*, or by the character $\circ n$ or m , or ϵn , hereafter mentioned.

- 31 Besides this division of the first 25 consonants into *Vurgus* or Classes, according to the principles of Sanscrit Grammar, there is a classification of the consonants which is peculiar to the Teloo goo itself, and an intimate acquaintance with this arrangement of the alphabet, which pervades every part of the language, is of the highest importance to a correct grammatical knowledge of the Teloo goo. The chapter which follows, on the changes of the letters, (perhaps the most difficult and intricate part of the Grammar,) will be absolutely unintelligible, unless due attention be paid to this classification. It is as follows.
- 32 The first perpendicular line in the foregoing arrangement of the consonants (No. 16.) containing the first letter in each of the five *Vurgus*, viz. ṣ *k*, ṭ *ts* or *ch*, ṣ *t*, ṣ *t*, and ṣ *p*, forms the first class; and these letters are denominated $\text{ఘటపఱ$ or *hard letters*.
- 33 The third perpendicular line in the above arrangement of the consonants (No. 16.) consisting of the third letter in each *Vurgu*, viz. ṣ *g*, ṣ *dzu* or *ju*, ṣ *d*, ṣ *d*, and ṣ *b*, which are termed $\text{ఘటపఱ$ or *soft letters*, constitutes the second class.
- 34 The third class includes all the remaining consonants in the foregoing classification (No. 16). The consonants in this class are termed ఘటపఱ , or *fixed letters*; from their not being liable to those changes, to which, as hereafter explained, the letters of the other two classes are subject.

The letters *o n* or *m*, *ē n*, and *g h*, which conclude the list of consonants 35
in the view of the whole alphabet given in page 6, are omitted from the
foregoing arrangement of the consonants in page 8; because the remarks
which follow that arrangement do not apply to them. In contradistinction
to all the other consonants, these three letters are never joined either to the
connected vowels, or to any other characters whatever.

DOUBLE FORMS OF SOME CONSONANTS.

When a consonant is doubled, the one character is placed under the 36
other, and the lower of the two is written without any of the connected
vowels, the subsequent vowel being attached to the upper one only; thus,
ပိတ္တ *pēddu*, great. This rule however does not apply to the following
consonants, of which each has its respective double form viz.

က	k	in it's double form is written	က
တ	t	.....do.....	တ
န	n	.....do.....	န
မ	m	.....do.....	မ
ယ	y	.....do.....	ယ
ရ	r	.....do.....	ရ
လ	l	.....do.....	လ
ဝ	v	.....do.....	ဝ

These eight consonants, when doubled, are written first in their origi- 37
nal shape, and their second form is then written below them; thus, ဗမ္မ
ukku, an elder sister. နိဗ္ဗ *kutti*, a knife. ဗမ္မ *unnu*, an elder brother.
ဗမ္မ *ummu*, a mother, a respectful female appellation. ဗမ္မ *uyyu*, sir, a
respectful male appellation. ဗမ္မ *kurru*, a staff. ဗမ္မ *illoo*, a house. ဗမ္မ
uvu, a grand mother.

If one consonant follow another without the intervention of a vowel, 38
the last is written below the first; and if the last be one of those abovementioned
which has a double form, it is written in it's second or double
form, not in it's original shape; thus, ဗမ္မ *ushtu*, eight. ဗမ္မ *atnu*, the soul.

When the double form of ယ *y*, namely ယ, follows another consonant, 39
the subsequent vowel, if ယ *a*, ယ *o*, or ယ *oo*, may be attached either to

the consonant, or to the డ; thus నానా *nya*, or న్నానా *nya*, న్నానా *nya*, or న్నానా *nya*, న్నానా *nya*, or న్నానా *nya*. The same rule applies if the subsequent vowel be long ం or ా డ; but, when this vowel is joined to the డ, the latter form only is used, and the ం of ా being omitted, the ం డియు alone is affixed to the డ, the preceding ం ఎవ్వ యు being written above the consonant; thus, న్నానా *nya*, or న్నానా *nya*, or న్నానా *nya*. In all other cases where డ or other double forms are used, the subsequent vowel is attached to the consonant only, never to the double form; thus, డియ్య &c.

SIGNS.

- 40 The consonants have two auxiliary signs, viz. *r* and *n*: the former is used to represent the letter *r*, and the latter the letter *n*, when these letters precede another consonant without the intervention of a vowel; but, though pronounced before the consonant, *r*, is written after it; thus, అంకం *urkand*, the sun. The *n* also represents *n*, at the end of a word, thus పం *poyen*, he she or it went.

PRONUNCIATION.

It is not difficult to communicate, to an English reader, the proper articulation of those Teloofoo characters, of which the pronunciation corresponds exactly with the familiar sound attached to some English letter; but it is scarcely possible to convey, in writing, a just conception of sounds altogether foreign to the ear. Grammar, by instructing us in the theory of a language, may enable us to read it with intelligence, and to write it with correctness; but no book can teach the practical use of a language, and the voice of an instructor is necessary, to communicate the full force and tone of a letter, representing some articulation altogether unknown to his pupil. A few concise rules, however, regarding the proper pronunciation of the most difficult Teloofoo letters, may assist the student; but, without the aid of a native instructor, they will fail to afford satisfactory information. I shall accordingly attempt to explain, in the Roman character, the sound attached to each; and, in doing so, shall avail myself of the system of Dr. Gilchrist, not less because it is the best with which I am acquainted, than because most of those into whose hands this

work may fall will probably have acquired a knowledge of it, by the personal of some of that Gentleman's numerous and valuable publications, on the Hindoostanee, which is the universal language of the Mussulmans throughout the Peninsula.

VOWELS.

The duration of the sound of the vowels is divided into ప్రక్ష short, 41 ఋ long, and ఌ continuous, the first occupying one, the second two, and the last three moments of time; and these measures of sound apply both to the initial and connected forms of the vowels. The vowels అ u, ఇ i, ఈ e, ఋ aa, $\text{ౠ$ ee, and ఌ oo, have each three measures of sound; namely, the short, the long, and the continuous; the vowel ఋ aa has no intermediate sound, but the extreme short and continuous sounds only; and the vowels ఋ aa, and ఌ oo, are both long, and continuous, but not short. The short and long vowels are considered so different as to be represented by distinct letters, but it has not been thought necessary to distinguish the continuous measure of sound by separate characters.

The initial అ , and its connected form ఋ , have the sound of u, as in *tun*, 42 *sun*, or of the o in *come*, *done*. This sound must not be confounded with the other sound given to u in English, as in *cure*, *sure* &c.

The initial ఇ , and its connected form ఋ , have the sound of a, as in *all*, *call*, *tall*.

do..... ఇ do..... ఋ do. short i, as in *fit*, *kill*.

do..... ఈ do..... ఋ do. long ee, as in *feet*, *keel*.

do..... ఋ do..... ఋ do. short a, as in *wool*.

do..... ఋ do..... ఋ do. long oo, as in *moon*, *boon*.

do..... ఋ do..... ఋ do. short aa, as in *rook*.

do..... ఋ do..... ఋ do. long oo, as in *room*.

do..... ఋ do..... ఋ do. short aa, as in *look*.

do..... ఋ do..... ఋ do. short ee, as in *they*, or as *ay* in *may say* &c.

do..... ఋ do..... ఋ do. long ee, as in the same words lengthened.

do..... ఋ do..... ఋ or ఋ do. short oo, as in *note*.

do..... ఋ do..... ఋ or ఋ do. long oo, as in *no*, *low*.

do..... ఋ do..... ఋ do.....ue, as the word *cyc*, or as the *uy* in *buy*.

do..... ఋ do..... ఋ do.....uo or ou in *thou* or of *ow* in *how*.

- 43 Each of the long vowels should be pronounced full and broad, and the voice should dwell upon them twice as long as upon the short vowels, which should be sounded as short as possible.
- 44 When the sound of the vowel *i* comes after another vowel, it is expressed by the consonant య *y*, (written without the *u*;) and that of *ē* by the character య్; thus, రాయ *rai*, a stone. బోయ్ *bōē*, a palan-queen-bearer.
- 45 The long vowel య and its connected form య్ *ē*, in some cases, which must be learnt by practice, as they can scarcely be embraced by any rule, instead of the pronunciation before mentioned as that generally attached to them, take a sound nearly approaching to య్ *ya*, and some what resembling the final sound produced by the bleating of sheep; hence, perhaps మేక *mēku*, a sheep; thus also, నేల *nēlu*, the ground, and నేరము *nērumō*, a crime are pronounced nearly as if written న్యాల *nyalu*, న్యారము *nyarumō*; and, in the common dialect, they are often so erroneously written.
- 46 The sound above assigned to the vowels రాయ *ra*, రాయ్ *roo*, & లు *loo*, as well as to their connected forms, రాయ *ra*, రాయ్ *roo*, and లు *loo*, is that which properly belongs to these characters in the Teloo-goo language; and which is invariably given to them by all the natives in the northern provinces of the Peninsula. In the middle provinces, the *r* and *l* are pronounced with the tongue more curved towards the roof of the mouth, and the *oo* less distinctly, with an inclination to the sound of the French *u*, and to the southward, these letters assume the sounds of *ri-ice* and *lee-given* to them by Sanscrit Grammarians.

CONSONANTS.

- 47 It is chiefly in the pronunciation of the consonants that difficulty is experienced.

క *kh*, ఖ *gh*, చ *ch*, ఛ *jh*, ట *th*, ఠ *dh*, డ *th*, ఢ *dh*, ప *ph*, భ *bh*, the ten aspirated consonants, peculiar to Sanscrit derivatives, are not, at the commencement of a word, familiar to an English ear; but they occur frequently in our language in the middle of compound terms; the sound of

the *h* flowing, in an easy gentle manner, immediately after that of the *k*, *g*, *d*, &c. which precedes it, without the least articulation intervening; thus,

the sound of *kh* may be exemplified by that of the *kh* in *ink*, *horn*.

do..... *g_h*.....do*g_h* in *dog*, *herd*.

do..... *ch_h*.....do.....*ch_h* in *church*, *hill*.

do..... *t_h*.....do*t_h* in *that*, *house*.

do..... *d_h*.....do.....*d_h* in *ad*, *here*.

do..... *b_h*.....do.....*b_h* in *ab*, *hor*.

do..... *p_h*..... do.*p_h* in *up*, *hill*, and so on.

ṣ *k*, and it's double form *ḷ*— *k*, have the sound of the English *k*, as 48
in *king*.

ḡ *g*, has the hard sound of *g* as in *go*, *gun*, &c. never it's soft sound as in 49
ginger &c.

ḡṇu has the peculiar nasal sound of *gn*, as in the French words *igno-* 50
ramce, *digne* &c.

ṣ and *ḡ* have each two sounds. *ṣ* is pronounced either hard, as *ch* 51
in *beach*; or soft, as *ts* in *beats*: and *ḡ* is sounded either hard, as *j* in *jar*; or
soft, as *dz* in *torridzone*. The soft sounds *ts* and *dz* are peculiar to the
Telooḡoo; and therefore, when *ṣ* or *ḡ* occur in words of Sanscrit origin,
they are invariably to be pronounced hard; thus, *चन्द्रोद* *chandraṇḍa*
the moon, *जुद्धोद* *juddaṇḍa*, *a fool*, never can be pronounced *tsundrṇḍa*
dzuddaṇḍa. In Telooḡoo both the hard and soft sounds are to be found,
but the rule is simple for ascertaining which of the two is to be given to
these letters; for if *ṣ* or *ḡ* be followed by the connected vowels *ṭ*, *ṣ*, *ṣ*,
ṣ, *ṣ*, or *ṣ* *ue* they are respectively pronounced hard, as *ch*, and *j*;
thus, *चैतु* *chētu*, *by*, *जैति* *jētti*, *a wrestler*, but if followed by any other vowel,
they always take the soft sounds *ts* and *dz*, as in *चू* *tsukkēru*, *sugar*.
चोद *tsōṭa*, *a place*. *जोद* *dzōṭa*, *a pair*.

ṇya, sounds like *n* before *y*, or as *ni* in the word *onion*.

52

ṭ *t* and *ṇ* *n* are the harshest possible sounds of *t*, *d*, and *n*, formed 53
by curving back the tongue, and forcibly striking the under part of it,
against the roof of the mouth.

- 54 త *t* డ *d* and న *n* must be pronounced very soft, the tongue being protruded, in an easy manner, almost between the teeth; the sound of *t* in *tube*, of *d* in *duke*, and of *n* in *no*, will convey some idea of the proper pronunciation of these letters.
- 55 The pronunciation of త *t* డ *d* and న *n* is more soft, and that of ట *t* డ *d* and ణ *n* much harsher, than the sound of the English letters *t d* and *n*: but all endeavours to convey in writing an accurate idea of the correct pronunciation of these letters must, I fear, prove very inadequate to the purpose.
- 56 ప *p*, has the sound of *p*, as in *pure*.
 బ *b* has the sound of *b*, as in *bold*.
 మ *m*, and its double form మ్ *m*, have the sound of *m*, as in *man*.
 య *y*, do య *y*,doof *y*, as in *yet*.
 ర *r*,do ర *r*,doof *r*, as in *river*.
 ల *l*,do ల *l*,doof *l*, as in *billow*.
 వ *v*,do వ *v*,doof *v*, as in *vain*.
- 57 శ *sh* is a very soft smooth sound, between that of the *s* in the word *sing*, and of the *sh* in *shine*, but approaching more to the former, than to the latter sound.
- 58 ష *sh*, is the harshest sound of *sh*, as in *push*, *bush* &c.
- 59 స *s*, has the sound of *s*, as in *sister*; never as in *dismal*, *his*, *rosy* &c.
- 60 హ *h*, has the sound of *h*, as in *hair*. When this letter immediately precedes another consonant, as in the word హ్ *హ*, it ought, according to the orthography, to be pronounced before it: but in Teloo goo so harsh a sound cannot be admitted, they therefore place the sound of the హ్ after that of the following consonant, and pronounce the word abovementioned *Brumhu*, instead of *Bruhmu*.
- 61 ళ *l* partakes of the sound of both *l* and *r*, and is formed by the under part of the tongue curved back against the roof of the mouth: so far as regards the language of which we treat, this letter is to be considered as peculiar to the pure Teloo goo; for though it occurs in the Sanscrit Vedas, it is not to be found in any other Sanscrit work. It is common however to all the spoken dialects of the Peninsula.

క్ష *ksh* is a compound of *s k* and *ś sh*. It is rather a harsh sound resembling the *ct* in the English words *fiction*, *fraction* &c. &c. 62

ర్ *rru* is formed by a strong vibration of the tip of the tongue on that part of the roof of the mouth which is next the upper teeth, as in pronouncing the words *real*, *run*, the voice dwelling forcibly on the first letter. 63

The letter *o n* or *m* never occurs except at the termination of a syllable; concluding the final syllable in a word it always represents the sound of *m*, as in *mum*; in every other situation it is pronounced *n*, as in *none*; except in Sanscrit derivatives, when it precedes a consonant included in any of the five Vurgus, it is then to be considered a mere abbreviation of the particular nasal which terminates the Vurgu to which the consonant belongs, and is to be pronounced accordingly. 64

ఞ *ñ* occurs only in pure Teloogoo words, and like *o n* or *m*, is found always at the end of a syllable, it represents a very obscure nasal sound, which is perhaps peculiar to the language, and can therefore be only imperfectly illustrated by comparison with a slight indistinct pronunciation of the final *n* in the French words *bon*, *non*, &c. This letter is found only in studied compositions; but, though omitted in common writings, the sound of this curious nasal may be discovered in the pronunciation of even the most ignorant natives. 65

The *o n* or *m* is denominated శూన్యస్వరము *full unāsvarum* and the ఞ అధ్యాస్వరము *half unāsvarum*. These are of two kinds, either radical in the word, or inserted or added by some grammatical rule. The *o n* or *m* never can be changed into ఞ; but if ఞ be preceded by a short vowel, in order to render the quantity of this vowel long, the ఞ may be changed into *o n* or *m*; thus, మందు *mundā*, *medicine*, never can become మఞదు; but కులఞ *kulungi*, *possessing*, may become కులఞ; and రామఞ *Ramāṇḍa*, *Rama*, may become రామఞదు. 66

ః *h* is peculiar to Sanscrit derivatives. In the middle of a word, it is, pronounced like a strong aspirated *h* final; as అంతఃపుర, *untuhpōru*, but, at the end of a word, it takes after it the sound of the vowel which 67

terminates the preceding syllable; thus, అంత is pronounced *untuh*, not *untuh* as above. In Teloo goo it seldom occurs except in the middle of compound words derived from the Sanscrit; and therefore in general possesses only the first of the two powers here explained.

- 68 A clear, distinct, and correct pronunciation, and an easy deliberate manner of speaking, are acquisitions of importance in all intercourse with the Natives, by whom they are highly valued as marks of good breeding. Europeans are too apt to speak the Teloo goo in an abrupt, hurried, and consequently vulgar manner, and to disregard the great distinction between the long and short vowels, and the harsh and soft consonants, we are in consequence often unintelligible, or at least very obscurely understood by the Natives, who are either too obsequious or too timid to explain their perplexity; and we are thus induced to blame their ignorance or stupidity, when our own inattention alone is in fault.

ORTHOGRAPHY.

- 69 Founded on the principles above explained, nothing can be more nicely defined than the correct orthography of each Teloo goo word. The writers on this language, indeed, seem to delight in a refined minuteness and multiplicity of rule unknown to European authors; and the least deviation from their established maxims would be considered an unpardonable error in any studied composition or literary work. But, in the colloquial use of the language, grammatical rule is more or less disregarded, even by the most learned persons; and as the Natives, in familiar correspondence, or official business, write as they would speak, many irregularities in orthography are observable in common writings. The most general are the following.
- 70 The consonant య *y*, without any connected vowel, is improperly used instead of the initial vowel ఇ *i*.
- 71 The consonant య *y*, with the connected vowel అ *a*, viz య్య , is incorrectly used instead of the initial vowel ఁ *ee*.
- 72 The consonant య *y*, with the connected vowel ఁ , viz. య్య , is used for the initial vowel ఁ *ee*.

The letter య *y*, with the connected vowel ె *ē*, thus యే, is used 73 instead of the initial ఏ *ē*.

The consonant వ *v*, with the connected vowel ు *u*, viz. వు, is incorrectly 74 used instead of the vowel. ఉ.

The consonant వ *v*, with the connected vowel ొ, thus వౌ, is improperly 75 used instead of ఉౌ *oo*.

The consonant వ *v*, with the connected vowel ో or ౌ, thus వో or వై 76 is used for ూ *ū*.

The consonant వ *v*, with the connected vowel ్ or ౎, thus వో or వై 77 వౌ is used instead of ూ *ū*.

The vowel అ *u*, with య *y* above mentioned, thus అయి, is improperly 78 used, at the commencement of Sanscrit words, for the vowel uc ఁ; but the use of అయి at the commencement of a pure Teloogoo word is not incorrect.

The vowel అ *u*, with వు above mentioned, viz. అవు, is incorrectly 79 used at the beginning of Sanscrit words for ఁ *uo*; although it's use at the commencement of pure Teloogoo words is proper.

The initial vowels, యి *ra* & యౌ *roo*, and their connected forms యి *rw* 80 & యౌ *roo*, which are peculiar to Sanscrit derivatives, are often confounded with the syllable రు, or with the double form of ర *r* (viz. ౠ *r*) and the connected vowel ు, thus, కృష్ణ *krāshnu* is erroneously written *krāshnu* కృష్ణ, and vice versa.



CHAPTER SECOND.



OF THE ELISION, INSERTION, AND PERMUTATION; OF LETTERS.

Possessing the refined and inexhaustible Sanserit, as the established medium for the communication of knowledge, to the few among whom it's dissemination is thought to be lawful; Teloogoo writers have had little inducement to give much attention to the cultivation of their own language. — Their literature consists almost entirely of Poetry; and their Poets, desirous only to please the ear, or to flatter the vanity of the reigning Prince, seem to have deemed the improvement of their style a secondary consideration. The cadence of their verses, and the tones of the words composing them, have occupied almost their exclusive attention. The consequence has been a neglect of the more important qualities of composition, and a studied conciseness of expression, which, though not inelegant in itself, has frequently the effect of rendering their sentences obscure. At the same time, by a judicious union of the sweetness of the original Teloogoo, with the majestic sounds of the sonorous Sanscrit, they have succeeded in giving to the language a pleasing variety of modulation, which distinguishes it from all others current in the Peninsula. 81

Another principal cause of this euphony is the extraordinary care that has been taken, to prevent any incongruity of sound arising from the conjunction of dissimilar letters. The numerous rules, for this purpose, are scattered, in a confused manner, through the works of many Grammarians; and, as the following is the first attempt to reduce them to methodical order, it may hereafter, perhaps, be found susceptible of great improvement. 82

I shall endeavour to explain, 1st the alterations which take place in letters at the *beginning* and *end* of words; and 2dly, the changes which occur in the *middle* of words. But it is proper, in the first place, to apprise the Reader, that the following rules are by no means rigidly observed, except in studied compositions. In the common or colloquial dialect, many of the changes will occasionally be found: it is true that they are not there adhered to systematically, but even in that dialect they are seldom entirely neglected. The Student, however, may find it more convenient to refer occasionally to this chapter as he advances, than, at the very commencement of his labours, to enter into some of the most perplexing niceties of the language.



OF THE ALTERATION OF LETTERS AT THE COMMENCEMENT AND
END OF WORDS,



83 In treating of this subject, the whole of the words in the Teloogoo language are divided into two classes; one termed కళలు *kutuloo*, the other ద్రుతప్రకృతులు *drootuprukrootooloo*.

84 The class termed కళలు *kutuloo* includes, 1st The singular and plural nominatives of all nouns and pronouns, (except నేను *I* and తాను *he she* or *it*) and the oblique case, or what I have termed the inflexion, of all nouns and pronouns, both in the singular and plural number.

2dly. The postpositions ఎందుకొక, హద్దొక, or నుంచి *towards*, *on account of*, పట్టుచు *through*, చేసి *from*, పట్టి *through*, విషయము *respecting*, నిమిత్తము *on account of*, కోసము, or కోసరము *for*, *on account of*, నుంచి, or నుంచి *from*, *away from*.

3dly. The final significant letters ు or ు expressing interrogation, ు or ు denoting emphasis, and ు or ు expressive of doubt.

4thly. Indclinable particles, like అది, ఇది, మది, ఎలా, ఇంచుక, అంత, &c.

5thly. All Interjections, and vocative cases.

6thly. The words, ఇప్పుడు *now*, అప్పుడు *then*, ఎప్పుడు *when*?

7thly. Every part of the verb ; except the first and third persons in the singular, and the third person neuter in the plural, of the first forms of the past and future tenses, and of the affirmative aorist ; the first person singular of the negative aorist ; the infinitive ; and the present verbal participle terminating in చు ; and, when followed by vowels only, the indefinite relative participle ending in డి or డు, or the root when used for this participle.

The negative verbal participle, which always ends in క, is classed both 85
in the కళలు *kululoo*, and the ద్రుతప్రకృతులు *drootuprukrootooloo*.

The nominatives నేను *I*, కాను *he she or it*, and the several parts of the 86
verb mentioned above, as exceptions ; together with all the other words in the language, not included in the foregoing specification of the కళలు *kululoo*, form the numerous class denominated ద్రుతప్రకృతులు *drootuprukrootooloo*.

Every Telooogo word, whether included in the class of కళలు *kululoo*, or 87
ద్రుతప్రకృతులు *drootuprukrootooloo*, naturally terminates in some one of the connected vowels. I shall first point out the changes which occur when any of these words is followed by another commencing with an initial vowel ; and shall then explain the alterations that take place, when any of them is followed by another beginning with a consonant.

In Telooogo, two vowels never can come in contact ; therefore, when 88
a word terminating in a connected vowel is followed by another commencing with an initial vowel, there is either the change termed by Grammarians *Sundhi*, or a consonant is inserted between the two words ; unless the initial vowel be one of the Sanscrit letters య *ra*, రూ *roo*, and ల *la*, which at the beginning of a word, are to be considered the same as consonants.

The consonants inserted, when *Sundhi* does not occur, are య *y* if the 89
former of the two words be included in the class termed కళలు *kululoo*, and ఎ *n* if it belong to the ద్రుతప్రకృతులు *drootuprukrootooloo* ; but, whichever of these two consonants is inserted, it changes the following

initial vowel into it's connected form, and, coalescing with it, forms, in conjunction with it, one syllable.

- 90 *Sundhi* is the elision of the connected vowel terminating the first word, and of the initial vowel commencing the following word, and the substitution of the connected form of the latter vowel in lieu of both; as shewn in the examples hereafter given.
- 91 *Sundhi* never takes place unless the first word terminates in one of the three short connected vowels \sim u, १ i, or २ o, except in a few particular instances noticed hereafter.

FINAL. \sim

- 92 It may be adopted as a general rule that a word terminating in \sim followed by another commencing with an initial vowel, may at option have *Sundhi* thus, పేసిన \sim and అవు a cow, make పేసినావు the cow that grazed, by dropping the final \sim in పేసిన and the initial అ in అవు, and substituting for both the connected form of అ viz. ా; which, uniting with the preceding ఎ n, makes the syllable నా, by means of which the two words coalesce. But as the *Sundhi* of final \sim is optional, and పేసిన is included in the class of కళలు *kulloo*, పేసిన and అవు, when *Sundhi* does not take place, become పేసినయావు, by the insertion of యి between the two words, and the change of అ in the latter to it's connected form ా, which, uniting with యి, forms the syllable యా, by means of which the words coalesce, as above stated.

EXCEPTIONS.

- 93 Words of the class termed ద్రుత కృతులు *drootuprukrootooloo*, ending in \sim , never admit of *Sundhi*; By rule 89, therefore, ఎ n is always inserted after such words, when the following one begins with an initial vowel. The word ఇంక more, is excepted; for adding to it ఏమి what? we may say, either ఇంకనేమి what more? by inserting ఎ n, or ఇంకేమి by *Sundhi*.
- 94 Votive cases ending in \sim , and the nominative case singular of pure Teloogoo nouns denoting women, and terminating in \sim , do not admit of

Sund,hi, when followed by a word commencing with an initial vowel. Being of the class named కళలు *kululoo*, such words assume య *y* as explained in rule 89; thus, నెలక *na woman* and ఇచ్చెను *he she, or it gave*, make నెలకయిచ్చెను *a woman gave*, never నెలకరిచ్చెను-కృష్ణుడ *O Krishtna!* and ఇక్కడరమ్మ *come here*, make కృష్ణుడయిక్కడరమ్మ *O Krishtna! come here*; never కృష్ణుడిక్కడరమ్మ.

FINAL. 9

A word terminating in *9* followed by another beginning with an initial vowel, does not, in general, admit of *Sund,hi*; thus కత్తి *a knife*, and ఎక్కడ *where*; cannot by *Sund,hi* become కత్తిక్కడ, but make కత్తియెక్కడ *where is the knife?* by inserting య in the manner above explained; కత్తి being included in the class named కళలు *kululoo*.

EXCEPTIONS.

In the first form of the perfect tense of verbs, the second person singular ending in *9* or *9* *9*, the first person plural terminating in *9* *9*, and the second person plural ending in *9* *9*, when followed by a word commencing with a vowel, invariably have *Sund,hi*; thus నీవిందిరివి *thou servedst*, and అమరుల *the gods*, make నీవిందిరివిమరుల *thou servedst the gods*, by dropping final *9* and initial *అ*, and substituting, in lieu of both, the connected form of *అ* viz. *అ*, which, joining with the preceding *వి*, forms the syllable *వి*, by means of which the two words coalesce.

In the same tense, the first person singular terminating in *9*, and the third person plural ending in *9*, may, or may not, have *Sund,hi*, at pleasure; thus, (మొక్కిరి) *I have saluted*, and అచ్యుతుని *the Unperishable*, make (మొక్కిరి) *I have saluted the Unperishable* (*Vishtnoo*) వచ్చిరి *they came*, and అమరుల *the Gods*, make వచ్చిరమరుల *the Gods came*; the *Sund,hi*, however, being optional, these phrases may have another form. We may say (మొక్కిరి) *I have saluted the Unperishable* (*Vishtnoo*) వచ్చిరియమరుల *the Gods came*; here *ని* is inserted in the first phrase, because (మొక్కిరి) is included in the (దుర్రుక్త కృతులు *drootuprukootooloo*); and య *y* in the second sentence, because వచ్చిరి is of the class named కళలు *kululoo*.

- 98 The pronouns అది *that*, అవి *those*, ఇది *this*, ఇవి *these*, ఏది *which?* ఏమి *which?* ఏను *what?* the word వః *again, more*, and the postposition కి *to*, have optional *Sund,hi*; thus, అది and ఏని make అదేని *or* అదియేని *what is that?* అవి and ఏవి make అవేవి *or* అవియేవి *which are these?* in the same manner we may say, చేసినదేని *or* చేసినదియేని *what has been done?* మఱియేని *or* మఱియేని *what more?* రామునికిచ్చెను *or* రామునికిచ్చెను *he, she or it gave to Rama*. In all these phrases, except the last, when *Sund,hi* does not take place, *యి* is inserted; because each of the first words are included in the class termed కళలు *kululoo*; but in the last sentence, *n* is inserted after కి, because it is of the class named ద్రుతప్రకృతులు *drootuprukootooloo*.

- 99 Words ending in యి, if followed by the word అయిన added to adjectives, or by ఎంత *how much?* have *Sund,hi* at option, thus; పేటి and అయిన make పేటియైన *or* పేటియయిన *chief*. In the same way, we say ఒంతెంత *or* ఒందియెంత *how much flour?*

FINAL. ౧

- 100 It may be taken as a general rule that words ending in యి, followed by others beginning with an initial vowel, invariably have *Sund,hi*; as రాముడు *Rama*, and ఇచ్చెను *he, she, or it gave*, become రాముడిచ్చెను *Rama gave*. Innumerable other instances might be given.

EXCEPTIONS.

- 101 - The accusatives నన్ను *me*; నిన్ను *thee*, తన్ను *him, her, or it*, మమ్ము *us*, నిమ్ము *you*, తమ్ము *them*, the postpositions కొరకు *for*, కు *to*, అందు *in*; the words ఎందు *in which*, ఇందు *in this*, అందు *in that*, and the particle చు added to the roots of verbs to form the present verbal participle, have also *Sund,hi*, when followed by an initial vowel, but it is entirely optional; thus నన్ను *me*, and ఏలుము *rule thou*, make నన్నేలుము *or* నన్ను నేలుము *rule thou me*, అనుచు *speaking*, ఇట్లనియె *thus he, she, or it said*, make అనుచిట్లనియె *or* అనుచునిట్లనియె *speaking, he, she, or it thus said* చెప్పుచు *saying*, and ఉన్నాడు *he is* make చెప్పుచున్నాడు *or* చెప్పు

చునున్నాడు *he is saying*. In these phrases, when *Sundhi* does not take place, the first words being all (దు)తప్రకృతులు *drootuprukrootooloo*, *ఎ* *n* is inserted between them and the words which follow.

The first and third persons singular in the affirmative aorist, the indefinite participle in *దు*, or the root used for that participle; and nouns in the accusative singular ending in *ు*, when deprived of their *drootuprukrootica* affixes, never admit of *Sundhi*; as *వత్తు* *I come, have come, or will come*, and *ఇప్పుడు* *now, make, వత్తునిప్పుడు* *I come, have come, or will come now*. *వచ్చు* *he comes, has come, or will come*, and *ఇప్పుడు* *now, make వచ్చునిప్పుడు* *he comes, has come, or will come now*. *పోషించు* *that protects, ఈశ్వరుని* *the god*, and *తలచినాను* *I have meditated*, make *పోషించునివ్వగునిదలచినాను* *I have meditated on the protecting God*. *రాము* the accusative of *రాముడు* *Rama*, deprived of its *drootuprukrootica* affixes, and *ఈమీంచెను* *he she, or it saw*, make *రామునిమీంచెను* *he, she, or it saw Rama*.

All words ending in any of the short vowels, invariably have *Sundhi*, 103 when followed by *ఎడు* *full*, *అంత* *as much as*, *ఏక* *at the rate of*, and *ఆకు* *a leaf*; or by the words *అన్న* *an elder brother*, *అమ్మ* *a mother*, *అక్క* *an elder sister*, *అయ్య* *a father*, *అత్త* *a mother in law*, *అప్ప* *a father*, *అమ్మ* *a grand mother* &c. when added to proper names to express familiarity or kindness; thus, *చేర* *the hand, held so as to contain any thing*, and *ఎడు* *full*, make *చేరెడు* *a handful*; *పోక* *an areca nut*; and *అంత* *as much as*, make *పోకంత* *as large as an areca nut*; *ఎనిది* *eight*, and *ఏక* *at the rate of*, make *ఎనిమిదేక* *at the rate of eight*; *సుబ్బి* *Soobee*, the proper name of a woman, and *అమ్మ* *mother*, make *సుబ్బిమ్మ* *friend Soobee*; *రామి* *a Palmyra* (in the inflected case) and *ఆకు* *a leaf*, make *రామిరామి* *a Palmyra-leaf*.

Nouns of Sanscrit derivation, even ending in the short connected vowels 104 *అ*, *ఇ*, or *ఉ*, which in the nominative singular do not adopt the Telooogo terminations *డు*, *ము*, or *వు*, never admit of *Sundhi*; thus, *హంస*,

a swan, and ఏది which? make హంసయేది which is the swan? దుర్బహ దుర్బహ, a kind of sacred grass, and ఏది which? make దుర్బహయేది which is the durbha? హరి the God Vishtnoo, and ఏచి ఆను he, she, or it went, make హరియేచి ఆను Vishtnoo went. In all these instances, the first word is included in the class of కళలు kululoo, and therefore, as Sundhi does not take place, యి is inserted between it and the following word, according to rule 89.

- 105 Words ending in any of the long vowels never have Sundhi, nor do the short vowels ా ి య్ or ు admit of Sundhi, except when followed by the words specified in rule 103. When followed by any other words beginning with an initial vowel, words of such terminations, if they be (ద్రుత ప్రకృతులు drootuprukrootooloo insert ఎ n, and if కళలు kululoo యి.

As the first word in each of the following phrases belongs to the class termed కళలు, యి is inserted between it and the word which follows.

నవలా a woman, and ఏది where? make నవలాయేది where is the woman? యి being inserted between నవలా and ఏది changes the following initial vowel ఏ of ఏది to its connected form ం, and uniting with it, forms one syllable ంయే, by means of which the two words coalesce; పల్లకి a Palanqueen, and ఎక్కిను he, she, or it mounted, make పల్లకియేక్కిను he, she, or it mounted the Palanqueen; వస్త్రే coloured, and ఒత్తె a garment make వస్త్రేయొత్తె a coloured garment; రాత్రులు night, and ఎంతల lustre, make రాత్రులొంతల moonshine; మై the body, and ఒరపు beauty, make మైయొరపు personal beauty; రొమ్మ money, and ఈవి donation, make రొమ్మయివి the donation of money; క్లా the moon, and ఉదయించెను he, she, or it arose, make క్లాయొచ్చెను the moon arose.

The first word in each of the following phrases being of the class నామ (ద్రుత ప్రకృతులు drootuprukrootooloo, ఎ n is inserted between it and the word which follows.

తెన్నెనా slowly, and ఏచి ఆను he, she, or it went, make తెన్నెనానెచి ఆను he, she, or it went slowly; ఎ n being inserted between తెన్నెనా and ఏచి ఆను changes the following initial vowel ఏ of ఏచి ఆను into its connected form ం, and uniting with it, forms one syllable నే, by means of which

the two words coalesce; the accusative విధాతృ *the Creator*, and ఈయిం చెను *he, she, or it saw*, make విధాతృనీయిం చెను *he, she, or it saw the Creator*; జేజే *God*, in the accusative case, and ఈయిం చెను *he, she, or it saw*, make జేజేనీయిం చెను *he, she, or it saw God*; ముక్త *the Goddess of learning*, (in the accusative case), and అదిగెను *he, she, or it asked*, make ముక్తనదిగెను *he, she, or it asked the Goddess of learning*; స్త *the moon* (in the accusative case) and ఆలోకించి *having seen*, make స్తనాలోకించి *having seen the moon*. It must here be particularly observed that the accusatives abovementioned are, in the first place, for the sake of example, deprived of their drootuprukrootica affixes.

When a word, both ending and beginning with a vowel, is repeated, 106 there is *Sundhi*; thus, అన్న *an elder brother*, when repeated, becomes అన్నన్న *brother! brother!* ఏమి *what*. in the same manner, becomes ఏమేమి *what! what!*

The pronoun అది *she or it*, when added, in composition, to other words, 107 frequently loses the initial అ; thus, కాంపు *a husbandman, a labourer*, and అది *she*, become, in composition, కాంపుది *a female labourer*, by the elision of అ in అది; but in consequence of కాంపు ending in వ, *Sundhi* also may take place, according to rule 100, and the two words in question will then become కాంపది; in the same way, కోమటి *a man of the Comtee cast*, and అది *she*, make కోమటిది *a woman of the Comtee cast*, but as the elision of అ is optional, we may also say కోమటియది by inserting యి according to rules 95 and 89.

Inflexions ending in వ or య, though included in the class of కళలు 108 *kuluko*, affix న n, when followed by postpositions, or prefixed in composition to other nouns commencing with an initial vowel, thus, రాము *Rama*, and ఎదురు *opposite*, make రామునెదురు *opposite Rama*, పాము *a serpent*, and ఎములు *bones*, make పామునెములు *a serpent's bones*.

Having thus endeavoured to explain the changes which take place, when 109 a word terminating in a connected vowel is followed by one commencing

with an initial vowel, I shall proceed to state those which occur, when a word ending with a connected vowel is followed by one commencing with a consonant.

- 110 If a word beginning with a consonant be preceded by another included in the class termed కళలు *kululoo*, there is no elision or insertion of letters; and permutation takes place in the following instances only.
- 111 Nouns in the nominative case, even when used accusatively, and all parts of the verb ending in య, యు, and యి, together with the words అప్పుడు *then*, ఇప్పుడు *now*, ఎప్పుడు *when?* preceding a word beginning with any of the hard letters క చ ట త ప, change them respectively to క స డ థ వ; thus, కలియ *wealth*, preceding పోదు *she or it will not go*, changes the ప of పోదు into వ *v*, and we say కలియ వోదు *riches will not disappear*; in the same manner, పోవుచున్నాడు *he is going*, and కల్లరి *a robber*, make పోవుచున్నాడు కల్లరి *the robber is going*; పోవుచున్నది *she, or it is departing*, and ఛాలిని *friendship*, make పోవుచున్నది ఛాలిని *friendship is departing*; అప్పుడు *then*, and చనియెను *he, she, or it went*, make అప్పుడు సనియెను *he, she, or it then went*; ఇప్పుడు *now*, and పోయెను *he, she, or it went*, make ఇప్పుడు వోయెను *he, she, or it now went*.
- 112 But Sanscrit derivatives, preceded by pure Teloo-goo words, are excepted from this rule, and are not subject to any change, because the nature of such words is considered so different, as to prevent their coalescing in orthography; thus, దొర *a master*, and కరుణించెను *he, she, or it was pleased*, make దొరకరుణించెను *the master was pleased*; never దొరకరుణించెను - పించు *she, this man*, and పుణ్యార్థుడు *a virtuous man*, make పుణ్యార్థుడు *this is a virtuous man*. Nevertheless, if two words both of Sanscrit derivation come together, the general rule holds good; because

* Although క may be changed into స - య into డ - ట into త - త into డ and వ into డ, the reverse of this rule does not hold good, these letters are not interchangeable: క cannot by any means become స, nor డ, చ &c. The first series may be converted into the second, but the second can never be converted into the first.

in that case, both the words are of the same kind, we therefore say రాముఁ
దుకరుణించెను never రాముఁ దుకరుణించెను *Rama was pleased.*

When two pure Teloo-goo substantives are joined together by a copula- 113
tive conjunction, not expressed, but understood, and the latter word be-
gins with any of the *hard letters* క చ ట త ప; these letters are severally
changed to క స డ డ ప; thus, కాలు *a leg*, and చేతులు *hands*, make కాలు
చేతులు *legs and hands*; అన్న *an elder brother*, and తమ్ములు *younger*
brothers, make అన్నతమ్ములు *elder and younger brothers.*

If a word commencing with any of the five *hard letters* క చ ట త ప, be 114
preceded by another included in the class termed (మ్రత) ప్రకృతులు *drootu-*
prukrootooloo, both permutation and insertion of letters *invariably* take
place; but if the latter word begin with any other consonant, there is in-
sertion only, and it is *optional*.

When a word included in the (మ్రత) ప్రకృతులు *drootuprukrootooloo* pre- 115
cedes another word commencing with any of the five *hard letters* క చ ట
త ప, it invariably changes these characters respectively, into the *soft let-*
ters క జ డ డ ఖ, and if it end in ఁ or ఌ it is requisite to insert ని between
the two words, or ను if it terminate in any other letter; but if it already
end in ని or ను, these terminations cannot again be affixed, for the repeti-
tion would be monotonous: at the same time, if the (మ్రత) ప్రకృతులు *drootu-*
prukrootooloo end in a short vowel, either o or c may be substituted for
the ని or ను, but only c if it terminate in a long vowel; thus, దేవతఁ (the
accusative plural of దేవత *God*) deprived, for the sake of example, of all
it's *drootuprukrootica* affixes, and కొలిచిని *I served*, make దేవతలను
కొలిచిని or దేవతలంకొలిచిని or దేవతలంకొలిచిని *I served the Gods*, by
changing the initial ఁ of కొలిచిని into ఁ, and inserting ను between the
two words, or in consequence of the ఁ in దేవతల being short, substitut-
ing either o or c for ను.

* క is converted into క - చ into జ - ట into డ - త into డ and ప into ఖ, but, as
before observed of another rule, the *reverse* of these changes does not hold good.

116. Any of the ద్రుత ప్రకృతులు *drootuprukrootooloo* preceding a word commencing with a consonant different from the five hard letters, without causing permutation, may at option affix ని if it end in రి రి or ు, or ను if it end in any other vowel; but if it already terminates in ని or ను these affixes are not again to be added, because the repetition would be monotonous: either న n or F may be affixed, in lieu of ని or ను, provided the consonants ర ద ధ డ య are not the initials of the following word; and if the following word begins with X జ బ మ ర ద ధ డ య, in place of ని or ను, we may at option affix o or c, provided the *drootuprukrootooloo* terminate in a short vowel, but if it end in a long vowel, we may insert c n only; thus, deprived for the sake of example of all *drootuprukootica* affixes, the accusative అరి *an enemy*, and నెలచిరి *I won or conquered*, make అరినెలచిరి by affixing ని in consequence of అరి ending in రి; or అరి నెలచిరి or అరిF నెలచిరి by affixing న n or F; or అరిc నెలచిరి or అరిc నెలచిరి by affixing o or c; or as the whole of these affixes are optional; we may say simply అరి నెలచిరి *I conquered the enemy*: thus also deprived, for the sake of example, of all *drootuprukrootoolica* affixes, the accusative రాక్షసుల *Giants*, and ఖండించినారు *they killed*, make రాక్షసులను ఖండించినారు by affixing ను, or రాక్షసులనం ఖండించినారు or రాక్షసులF ఖండించినారు by affixing న n or F; or as the whole of these affixes are optional, we may say simply రాక్షసులం ఖండించినారు *they killed the Giants*; but we cannot here affix o or c, and say రాక్షసులం ఖండించినారు or రాక్షసులc ఖండించినారు, because ఖ follows, and the affixes o or c precede the letters X జ బ మ ర ద ధ డ య only; deprived of all its *drootuprukrootica* affixes, the 3d person in the first form of the past tense of వచ్చు *to come* viz. వచ్చె *he, she, or it came*, and దాంభికుడు, *a coxcomb*, make వచ్చెను దాంభికుడు by affixing ను, or వచ్చెం దాంభికుడు or వచ్చెc దాంభికుడు by affixing o or c; or, as the whole of these affixes are optional, we may say simply వచ్చె దాంభికుడు *a coxcomb came*, but we cannot affix n n or F, and say వచ్చెF దాంభికుడు or వచ్చెF దాంభికుడు, because these affixes never precede the consonants ర ద ధ డ య.

Certain masculine nouns in *చ* form their accusative singular either by changing *చ* into *ని*, or by dropping *చ* altogether; thus, Nom: రాముచ *Rama*, Accus: రాముని or రాము: in the latter case, it must be observed, as an exception to rules 115 and 116, that to such accusatives in *చ* the drootuprukrootica affix *ని* is to be added, instead of the affix *ను*; thus, రాము, one of the accusatives of *Rama*, and కోలిచిరిని *I served*, make రామునిగోలిచిరిని never రామునుగోలిచిరిని *I served Rama*.

Nouns ending in *యము* change this termination optionally into *ము* or *యము*; thus, ముల్లియము *a pearl*, కదియము *a bracelet*, సిరియము *pepper*, &c. make ముల్లెము or ముల్లయము - కదియము or కదియము - మిరెము or మిరయము, this rule is also applicable to nouns in *య*.

OF THE CHANGE OF LETTERS IN THE MIDDLE OF WORDS.

The changes which take place in the middle of words are few and easy, and consist chiefly of contractions which occur naturally in a quick pronunciation.

Present verbal participles ending in *చు* preceded by *ను*, optionally drop the *చ* of *ను*, or sometimes change the *ను* into *ం*, thus, అనుచు *saying*, కనుచు *seeing*, వినుచు *hearing*, make అన్పు - కన్పు - వన్పు, or అంచు - వించు - చనుచు *going*, వునుచు *entering*, and some other verbal participles do not change *ను* into *ం*, but they frequently drop the *చ* in *ను*.

Verbal Roots of more than two syllables, of which *ను* - *లు* - *డు* - *గు* or *లు* are medials, frequently drop the *చ* of these syllables; thus, పనుచు *to plait, to twist*, often becomes పన్పు and ఏడుచు *to weep, to cry*, ఏడ్పు; but if, in such roots, one short syllable only precede *డు* *గు* or *లు*, no elision of the *చ* takes place; thus, తుడుచు *to wipe*, cannot become తుడ్పు, nor నడుచు *to walk*, నడ్పు.

The words ఇప్పుడు *now*, అప్పుడు *then*, ఎప్పుడు *when?* optionally drop the *చ* of the middle syllable, and become respectively ఇప్డు - అప్డు - ఎప్డు.


- 122 Nouns of three syllables, of which the middle one is ను లు or దు, frequently drop the ు of these syllables; thus, చిలుక *a parrot*, కాలువ *a water-course*, make చిల్క-కాల్వ; and this elision of ు takes place even in other words; thus, కార్గుపోతు *a buffalo* కోలువులి *a species of tiger*, sometimes become కార్గోపుతు - కోల్పులి.
- 123 ఁ in the middle or end of a word is often changed into వ; thus, ప్రాక్షు *an ear-ring*, పక్షము *coral*, become also ప్రావు - పవదము.
- 124 Many Teloo goo words which have ు in the first syllable, frequently lose it in the vulgar dialect; thus, ప్రాక్షు or ప్రావు *an ear-ring*, is commonly both written and pronounced పోక్షు or పోవు.
- 125 The reader need not be surprized if, in the course of his studies, he should meet with some examples in opposition to the foregoing rules, supported by good authority. On no part of Grammar are the opinions of Teloo goo authors so much at variance, as with respect to the changes attempted to be explained in this chapter: the ingenuity and subtilty with which each combats the arguments of his opponent, have gained for every celebrated writer on Grammar some adherents; and as authors rigidly observe the precepts of the particular Grammarian whom they select for their guide, a comparison of almost any two books will exhibit some discrepancies not to be reconciled. Every endeavour has been used to select those opinions which are most generally received at present, but the subject itself is so intricate, and the opinions of native Grammarians respecting it so contradictory, that a foreigner who attempts to illustrate it must necessarily feel diffident of success.



CHAPTER THIRD.

The words of the Teloogoo language, formed of the letters treated of in 126 the foregoing pages, are classed by Sanscrit Grammarians under four distinct heads. 1st. దేశ్యము *Deshyumoo*, or, as it is more emphatically termed, అచ్చ దేశ్యము *Utsu Deshyumoo*, the pure language of the land; 2d. తత్సమము *Tutsumumoo*, Sanscrit words assuming Teloogoo terminations, 3d. తద్భవము *Tudbhuvumoo*, Teloogoo corruptions of Sanscrit words, formed by the substitution, the elision, or addition of letters; and 4th. గ్రామ్యము *Gramyumoo*, Provincial terms, or words peculiar to the vulgar. To these we may also add the అన్యదేశ్యము, *Unyu Deshyumoo*, or words from other countries, sometimes given as a subdivision of the first Class, and comprizing, according to the definition of ancient writers, words adopted from the dialects current in the Canarese, Mahratta, Guzerat, and Dravida provinces only, but now also including several of Persian, Hindoostanee, and English origin.

In each of the three following chapters, which treat of substantive- 127 nouns and pronouns, of adjective-nouns and pronouns, and of the verb, the దేశ్యము will be distinguished from the తత్సమము words: but all observations regarding the తద్భవము and అన్యదేశ్యము words will be found in the chapter respecting substantives; because the words of the two last mentioned classes consist chiefly of substantives, and the reader, reasoning from analogy, will find it easy to apply the rules given under that head, to adjectives, and verbs.

- 128 The  వ్యము, or provincial terms, are contractions or corruptions of pure Teloogoo words, rather than a separate class of vocables; I have therefore deemed it better to offer, in the course of the work, such remarks respecting them as occasion has suggested, than to collect the rules regarding them under any separate head.

S U B S T A N T I V E S.

1ST OF THE POSTPOSITIONS.

Before entering on the subject of declension, a few preliminary observations are necessary, respecting that very useful class of words, by means of which the various cases of the substantive nouns and pronouns, in this language, are formed.

- 129 English substantives are declined by prefixing to them, in the singular and plural numbers, certain particles, termed *prepositions*. The cases of Teloogoo nouns and pronouns are formed in the same manner, except that the particles follow the noun, instead of preceding it; hence, I have termed them *postpositions*. In Teloogoo, we would not say *with swords, by men, of me*; but కత్తులతో - మనుష్యులచేత - నాయొక్క - *swords with, men by, me of*.
- 130 When a preposition accompanies an English word which is liable to inflexion, the word cannot stand in the nominative case; it must assume it's inflected or oblique form: we cannot say *of I, to I, &c. but of me, to me, &c.* In the same manner, in Teloogoo, notwithstanding some nouns have nearly the same form in the inflexion, as in the nominative case, yet as all nouns and pronouns may be said to admit of inflexion, it may be laid down as a general rule, that when followed by postpositions, they cannot continue in the nominative case: by some of the postpositions, they are converted into their oblique form; by others, either into this simple inflected state, or into the dative; and by a few derived from verbs, they are changed into the accusative case. The following is a list of the principal Teloogoo postpositions.

CONVERTING THE PRECEDING WORD INTO IT'S OBLIQUE FORM.

యొక్క	యొక	..... of ; the sign of the Genitive case.
కి - కు		..... to, for ; the sign of the dative case.
లో		..... in ; the sign of the local ablative.
చే - చేత		..... by, by means of ; the sign of the instrumental ablative.
తో - తోడ - తోడుత		..... with, along with ; the sign of the social ablative.
న		..... in, by, with.
లోపల		..... within, inside.
వల్ల - వలన		..... by, by means of, from.
కోరకు - కై		..... to, for.
నిరంతరము		..... for, on account of, about.
కోసము - కోసరము		..... on account of, for.
విషయము		..... respecting.
అందు		..... in.
వలె		..... like.
వలెగా		..... through.
నుండి - నుంచి		..... from, away from.

FOUND IN BOOKS ONLY.

అటు - అటుత	..... with, along with,
పాటె	..... with, together with, for.
సాక్షి	..... by, from.
వై - వేయి	..... by, by means of.

CONVERTING THE PRECEDING WORD EITHER INTO IT'S OBLIQUE FORM
OR INTO THE DATIVE CASE.

బయట	..... out-side.
పైన	..... upon, above.
కింద	..... below, under.
మధ్య - మధ్య - నడుమ	..... between.
దగ్గర - ఒడ్డు	..... near.
ముందర	..... before.
వనక	..... behind, after.

పెంబడి..... behind.

ఎదురుగా - ఎదుట..... against, opposite.

CONVERTING THE PRECEDING WORD INTO THE ACCUSATIVE CASE.

కూచి-కూరించి-కూరించి towards, on account of.

FOUND IN BOOKS ONLY.

పట్టుచి.....through.

చేసి.....form, by.

పట్టి.....through.

- 131 Under the following rules, the whole of these words may be added to any noun or pronoun, placed in the particular case which the postposition is stated above to require.
- 132 The postpositions కి - కు, the signs of the dative case, are not used promiscuously with any inflexion; కి is added only to inflexions terminating in ఁ or ఌ; thus, inflexion హరి Vishtnoo, dative హరికి to Vishtnoo; inflexion శ్రీ The Goddess of prosperity, dative శ్రీకి to The Goddess of prosperity; and కు to inflexions ending in any other letter, inflexion కడ్డె a stick, dative కడ్డెకు to a stick, inflexion దొర a ruler, dative దొరకు to a ruler, inflexion మనుషుడు a woman, dative మనుషుడుకు to a woman: but it is requisite to insert the syllable న between కు and all inflexions ending in ఁ or ఌ; as, inflexion రాము Rama, dative రామునకు to Rama, inflexion అందము beauty, dative అందమునకు to beauty.
- 133 The postposition న is added only to the inflexions of nouns denoting inanimate things ending in ఁ; thus, we may say కాగితమున in the paper, because the inflexion కాగితము ends in ఁ; but we cannot add న to క్రొత్త a female garment, for it ends in ు, nor to గుర్రము a horse, because it is an animate object.
- 134 Inflexions always terminate in some vowel, and the postpositions అందు, అటు, అటుత, ఎదుట, and ఎదురుగా commence with vowels; but, by the rules already given, two vowels cannot come in contact; a singular inflexion terminating in ఁ or ఌ, although included in the class termed ku, luloo, when followed by these postpositions, affixes న; thus, రామునెదుట opposite Rama &c. (rule 108). When these postpositions, however,

follow a singular inflexion ending in any other vowel, or plural inflexions which always end in *o*, such inflexions being of the class named కశల *kuḷuloo*, యి is inserted between them and the postpositions in question, which, in consequence, become respectively యందు - యఱు - యఱుత - యెదురు and యెదురుగా; thus, దొరలయందు *in rulers*; at the same time, as all plural inflexions end in *o*, and therefore have inherent the connected vowel *u*, which before an initial vowel, may, by the rules before given, have *Sundhi* at option, we may also say దొరలందు *in rulers* &c. &c.

మై or మెయి and చేసి are never subjoined to any words except verbal nouns, or nouns denoting inanimate things; and పట్టి is used only after abstract nouns.

కూచి - పట్టుచి - చేసి and పట్టి always change into కూచి - బట్టుచి - చేసి and బట్టి, when used as postpositions.

The nature and use of the foregoing words will be more fully explained in the Syntax, where it will be shewn that many of them, though used as postpositions, are in fact parts of nouns, or forms of verbs. I have no doubt that the whole are derived from the same sources: at the same time, without a further knowledge of the ancient dialect than we now possess, it would be difficult to trace the origin of some pure Telooḡoo derivatives, such as యొక్క the sign of the genitive, and శు or కి the signs of the dative case. This difficulty has led some to treat these, and similar words, rather as affixes inseparable from substantives, than as a separate class of vocables. But, whatever may be the history or etymology of these words, whether they are derived from nouns or verbs now obsolete, or are themselves original terms, there is no doubt that, in use, they are distinct from all others in the language, and precisely equivalent to our English prepositions. This, I think, justifies my classing them as a separate part of speech, and giving them the appellation by which I have endeavoured to distinguish them.

2d. OF THE ARTICLE.

The articles *a* and *the* may be considered as inherent in the noun; మనిషి according to the context, may mean either *a* or *the person*.

- 139 The indefinite article *a* is sometimes expressed by the numeral ఒక, vulgarly written వఱ, meaning *one*; as, వఱమనిషి *one or a person*.
- 140 There is not any separate word to represent the definite article *the*. In the concise and nervous idiom which characterizes the Telooḡoo, this article, together with the relative pronoun *who, which, that*, is incorporated with the verb, in that curious part of it termed the relative participles, which possess the combined force of the definite article, the relative pronoun, and the verb; thus, in the sentence నన్ను జూచిన మూనిషి *the person who saw me*; five English words are expressed by three Telooḡoo terms, నన్ను signifies *me*, మూనిషి *person*, and జూచిన has the power of *the, who, saw*.

3d. OF THE DECLENSION OF SUBSTANTIVE NOUNS.

- 141 The substantive nouns have two numbers; the singular ఏకవచనము, and the plural బహువచనము; and three genders, the masculine పులింగము, including the gods and men only; the feminine స్త్రీలింగము, comprizing the goddesses and women; and the neuter నపుంసకలింగము, including inanimate things, and all animals, except the human species.
- 142 The cases are properly three only; the nominative, the inflexion, and the accusative; but, in the following general remarks applicable to all nouns, the usual arrangement of six cases is observed.

S I N G U L A R.

- 143 It has already been mentioned that there are few words in the Telooḡoo language which terminate in a consonant, among the nouns there is not one. In the nominative case singular, they all terminate in some of the following vowels ఎ, ఁ, ఌ, య, ఊ, ఐ, or ా; thus, దొర *a ruler*, నవల *a woman*, కల్లరి *a robber*, లిందము *beauty*, కాలు *a shawl*, కట్ట *a stick*, కై *the hand &c.*
- 144 The Inflexion singular varies with the declension, as explained hereafter.
- 145 The Genitive singular of all nouns is the same as the inflexion singular; but, in books, and in conversation with Bramins, we occasionally find the postposition యొక్క or యొక *of*, added to the inflexion, to form the genitive.

The Dative singular is formed by adding కి to inflexions in ఏ or ట-నఁ 146
to inflexions in ఏ or ట, and కు to inflexions in all other terminations.

All nouns in the Accusative singular are the same as in the singular 147
inflexion; except that the inflexion is of the class termed కులూ *kulooloo*,
and the accusative of that named ద్రూతప్రకృతూ *drootuprukrootooloo*.
That the reader may always bear in mind this distinction, the inflexion
will hereafter be written in it's simple state, but to mark the accusative,
the affix డి will be added to all inflexions in ఏ or ట, (except to inflexions
formed by changing the termination of the nominative into that syllable),
and the affix న్ to all those ending in any other letter, (except to those men-
tioned in rule 117) and an &c will be further added to all, to denote that,
although the affixes డి or న్ are universal in the common dialect, and in
correct language may, with propriety, be used before any consonants, yet
others may be substituted in lieu of them, under the rules for *drootupru-*
krootooloo (ద్రూత ప కృతూ), contained in the preceding chapter.

The Vocative singular is either the same as the nominative singular, 148
or is formed by merely lengthening the final vowel of that case; unless the
nominative end in ఏ, when that vowel is changed into ఁ or ం.

The Ablative singular is formed by adding to the singular inflexion the 149
postpositions ల్-చేత-క &c. or న్ to the inflexions of nouns denoting
inanimate things ending in ఏ.

FLURAL.

The Nominative plural is formed, in various modes, from the nominative 150
singular, according to the declension to which the substantive belongs.
It always ends in లు.

The Inflexion plural is formed by changing లు of the nominative plural 151
into ల.

The Genitive plural of all nouns is the same as the inflexion plural, but 152
in books and in conversation with Bramins, we occasionally find the post-
positions యొక్క or యొక్క of, added to the inflexion to form, the genitive.

- 153 The Dative plural is formed by adding ఓ to the inflexion plural in ల.
- 154 The Accusative plural is the same as the inflexion plural, both ending in ల; but the inflexion is included in the *kululoo*, and the accusative in the (దు)త కృతులు *drotuprukrootooloo*. To remind the reader of this material distinction, the inflexion will hereafter be written in it's simple state, without any of the additions peculiar to the *ku,luloo*; but ఓ, with an &c, will be added to all plural accusatives, for the reasons mentioned in treating of the accusative singular: ఓ is never affixed to plural accusatives, because they always end in ల, never in ల్ or ె.
- 155 The Vocative plural is formed by changing the final ల of the nominative plural into ె or ె.
- 156 The Ablative plural is formed by adding to the plural inflexion the postpositions, ల్-చెత-త్ &c.
- 157 The Vocative particles, ఓరి - ఓసి - ఓయి and ఓ, are often prefixed to the vocative case: the first is used in calling men of inferior rank only, the second in calling females inferior to oneself, among whom a wife is always included by the natives, and the third in calling men of equal rank with oneself; these three are prefixed to the vocative singular only: the last is prefixed to the vocative both in the singular and the plural number, and is used indifferently in calling superiors, inferiors, or equals.
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- 158 It is of great importance that the reader should constantly bear in mind that, in nouns denoting inanimate things, the nominative is generally used for the accusative, and the accusative for the ablative, but that this is not the case with nouns denoting animate objects.
- 159 By the addition of the various postpositions to the different cases which they govern, the reader may form any number of other cases at pleasure.
- 160 The nouns belonging to the దేశ్యము, or language of the land, are more numerous than those of any other class; and, as the rules which regulate their declension extend also to nouns of the three other denominations, it seems proper to treat of them first.

OF REGULAR దేశ్యము NOUNS.

The regular nouns of this class are divided into three declensions. The 161
first includes all masculine nouns, the nominative singular of which terminates in *c* య; the second, all feminines or neuters of more than two syllables, having the nominative singular in *ము* - *ము* - or *ము*; the third, nouns of all genders not included in either of the two foregoing declensions. The general rules, already given, explain the mode in which the different cases are formed from the nominative singular, the inflexion singular, or the nominative plural. It will be sufficient, therefore, to shew how these three cases are formed in each declension.

FIRST DECLENSION IN *c* య.

Many nouns denoting masculine agents have the nominative singular 162
in *c* య; but, as the letter *c* is unknown to any, except the learned, the *c* preceding య is usually omitted in writing, and the nominative of this declension is consequently made to terminate simply in య. The obscure nasal sound of *c* before య will notwithstanding be found in the pronunciation of even the most illiterate persons.

The singular inflexion of nouns belonging to this declension is formed 163
by changing the final *c* య of the nominative into *ని*; thus, nom : మగ *c* య *a husband*, inflex: మగని. nom : తమ్ము *c* య *a younger brother*, inflex: తమ్ముని. But, with the exception of తమ్ము *c* య *a younger brother*, and అల్లు *c* య *a son in law*, all nouns of this declension, which have the vowel *u* preceding *c* య of the nominative singular, may also form the singular inflexion by merely dropping the termination *c* య; the inflexion of మగ *c* య *a husband*, is మగని only, never మగ; because *u* does not precede the *c* య of the nominative case; but, with the two exceptions above-mentioned, all words which have *u* before *c* య of the nominative have two forms in the inflexion; thus, nom : బల్లి *c* య *a strong man*, inflex: బల్లిదుని or బల్లిదు.

The nominative plural is formed by changing *c* య of the nominative sin- 164
gular into *లు*; thus, nom : sing: మగ *c* య *a husband*, nom : pl : మగలు *hus-*

- 165 *bands, nom: sing: తమ్ముడను a younger brother, nom: pl: తమ్ములు younger brothers.*

The other cases of this declension are formed according to the general rules given above ; and, for the sake of illustration, a word of this declension is subjoined, declined according to the usual arrangement of six cases.

SINGULAR.

- N: తమ్ముడు a younger brother.
 G: తమ్ముని or తమ్ముని మొక్క of a younger brother.
 D: తమ్మునికి to a younger brother.
 Acc: తమ్ముని &c. a younger brother.
 V: తమ్ముడా o younger brother.
 Ab: తమ్ముని - లో - చేత - తో in, by or with a younger brother.

PLURAL.

- N: తమ్ములు younger brothers.
 G: తమ్ముల or తమ్ముల మొక్క of younger brothers.
 D: తమ్ములకు to younger brothers.
 Acc: తమ్ములను &c. younger brothers.
 V: తమ్ములారా o younger brothers.
 Ab: తమ్ముల - లో - చేత - తో in, by, or with younger brothers.

- 166 By rule 163, all words, except తమ్ముడు and అల్లుడు, which, in the nominative singular, have the vowel *u* preceding the final termination *c* డు, may in the inflexion singular have two forms : such words, therefore, have likewise two forms in the genitive, dative, accusative, and ablative singular, which are formed from the inflexion ; thus, nom: sing: బల్లిడుడు a strong man, inflex: sing: బల్లిడుని or బల్లిడు. gen: sing: బల్లిడుని మొక్క or బల్లిడు మొక్క dat: sing: బల్లిడునికి or బల్లిడునకు, by the addition of *కి* to బల్లిడుని, or నకు to బల్లిడు, see rules 132 & 146—acc: sing: బల్లిడుని &c. or బల్లిడు &c. see rule 117, abl: sing: బల్లిడుని - లో - చేత - తో or బల్లిడు - లో - చేత - తో ; and even తమ్ముడు and అల్లుడు, which, in the other cases, are

exceptions to this rule, in the dative singular, take two forms: viz. తమ్మునికి or తమ్మునకు - అల్లునికి or అల్లునకు. The plural however has no change of this kind.

In the *inferior* dialect, డి is substituted for ని in all the singular cases of this declension, except the accusative, which is made to terminate in డి instead of ని; thus, nom: sing: తమ్ముడు, inflexion sing: తమ్ముడి, dat: sing: తమ్ముడికి accus: sing: తమ్ముడే &c. but these forms are never to be found in correct writings.

EXCEPTIONS.

Some words, of this declension, form the nominative and inflexion plural, by changing the final డ of the nominative singular into ం and ం, or into ం and ం, instead of forming them regularly, by changing డ into ల and ల respectively; thus, గండడు *a robust man*, makes in the nominative plural గండ్రు-ఒక్కఁడు *one man*, makes in the nom: pl: ఒక్కఁడు-అల్లుడు *a son in law*, makes in the nom: pl: అల్లుండ్లు, and this rule applies to many other words of the same kind.

SECOND DECLENSION INCLUDING FEMININE OR NEUTER NOUNS, OF MORE THAN TWO SYLLABLES, IN చము - మము or మము.

There is a numerous class of neuter words of more than two syllables ending, in the nominative singular, in చము, and several in మము and మము; but పెండ్లిమి *a wife*, is almost the only feminine noun of this declension.

The inflexion singular is the same as the nominative singular, thus, nom: sing: గుడ్డుమ *a horse*, inflex: sing: గుడ్డుము.

The nominative plural is formed either by adding ల to the nominative singular, or by changing the termination మ of the nominative singular into ల, and lengthening the preceding vowel, if not already long; thus, nom: sing: గుడ్డుమ *a horse*, nom: pl: గుడ్డుములు or గుడ్డుల *horses*.

The other cases are formed according to the general rules already given. Subjoined is an example of this declension, declined according to the usual arrangement of six cases.

SINGULAR.

N:	ఁజ్జము	.....	a horse.
G:	ఁజ్జము or ఁజ్జము మొక్క	.....	of a horse.
D:	ఁజ్జమునకు	.....	to a horse.
Acc:	ఁజ్జమును &c.	.....	a horse.
V:	ఁజ్జమా	.....	o horse.
Ab:	ఁజ్జము - లో - చేత - లో	.....	in, by, or with a horse.

PLURAL.

N:	ఁజ్జములు or ఁజ్జలు	.....	horses.
G:	ఁజ్జముల or ఁజ్జముల మొక్క or ఁజ్జల or ఁజ్జల మొక్క - - }	.....	of horses.
D:	ఁజ్జములకు or ఁజ్జలకు	.....	to horses.
Acc:	ఁజ్జములను &c. or ఁజ్జలను &c. - - }	.....	horses.
V:	ఁజ్జములారా or ఁజ్జలారా	.....	o horses.
Ab:	ఁజ్జముల - లో - చేత - లో or ఁజ్జల - లో - చేత - లో }	.....	in, by, or with horses.

- 173 All nouns in this declension, besides the dative singular as given above, may also form that case by changing ము of the nominative into ని, lengthening the preceding vowel, if not already long, and affixing the postposition కి instead of కు; thus, nom: sing: ఁజ్జము a horse, dative sing: ఁజ్జమునకు or ఁజ్జునికి nom: sing: లంచము a bribe, dative, sing: లంచమునకు or లంచానికి.

- 174 The postposition న added to the singular inflexion of nouns ending in u denoting inanimate things, is either affixed in the regular manner to inflexions of this declension, or the ము of the inflexion is changed into న, and the preceding vowel, if not already long, is lengthened; thus కాగితమున or కాగిదాన in paper.

The nominative singular of nouns in this declension is often, in books, 175 found changed, from ము, to మ్మ or ంబ; thus, nom: sing: *కొల్లుము* a horse, is often found written *కొల్లుమ్మ* or *కొల్లుంబ*. This rule, however, does not apply to nouns which have the long vowel *—* preceding the final ము; *పెండ్లాము* a wife, can never become *పెండ్లామ్మ* or *పెండ్లాంబ*.

In the inferior dialect, all the singular cases in this declension, (except 176 the accusative), ending in ము, constantly change that termination into ం; thus, in conversation we frequently hear *కొల్లం* *garrum* used for *కొల్లుము* *garrum*, but this practice is contrary to the genius of the language, which requires all words to terminate with a vowel.

The accusative, in the inferior dialect, is formed by changing ము of 177 the nominative singular into న్ని, and lengthening the preceding vowel, if not already long; thus, nom: sing: *కొల్లుము* a horse, acc: sing: *కొల్లున్ని* nom: sing: *లంచము* a bride, acc: sing: *లంచొన్ని*.

The following, with all other neuter or feminine nouns, of more than 178 two syllables, ending in ము, ంము, or ాము, are declined like *కొల్లుము*.

గర్జము.....the chin, a beard.	అంపము.....a saw.
అక్షుకము....sale.	జగదము.....a fight, a battle.
పెండ్లాము....a wife	తగరము.....tin.
వాద్యము....a dispute.	తావురము....residence.
సున్నము.....lime, chalk.	తొండము.....an elephant's trunk.
రాకము.....a key.	నెపము.....an accusation.
దీకము.....the lock of a door.	నేరము.....a crime.
ఓపము.....lead.	పందెము.....a wager.
గంటము.....an iron style.	శీదెము.....a shield.
దియ్యము....rice.	కల్లెము.....a bridle.
చక్కెరదవము beauty.	పెక్కెము....a flag.
బెల్లము.....jaggory.	బల్లెము.....a spear.

THIRD DECLENSION.

- 179 This declension includes all other regular nouns, of every gender, not comprized in the two foregoing declensions; it comprizes, therefore, all regular *neuters* in చు, all regular nouns in ము of two syllables only, or of more than two syllables when the ము is not preceded by వ or ా; in short, it comprizes every regular noun whether masculine, feminine, or neuter, provided it be not a masculine in చు, or a feminine or neuter, of more than two syllables, in వ ము, వ ము or ా ము.
- 180 The inflexion singular is always the same as the nominative singular; thus, nom : sing : విడ్డ *a child*, inflex : sing : విడ్డ. nom : sing : కత్తి *a knife or sword*, inflex : sing : కత్తి.
- 181 The nominative plural of nouns of this declension is formed by adding లు to the nominative singular, except to those ending in short ఁ which change the final ఁ into లు; as, nom : sing : విడ్డ *a child*, nom : pl : విడ్డలు *children*; but as the noun కత్తి *a knife or sword*, ends in ఁ, it makes కత్తులు *swords*, in the nominative plural, never కత్తిలు.
- 182 The following is an example of this declension, declined according to the usual arrangement of six cases.

SINGULAR.

PLURAL.

N: విడ్డ..... <i>a child.</i>	N: విడ్డలు..... <i>children.</i>
G: విడ్డ or విడ్డ మొక్క..... <i>of a child</i>	G: విడ్డల or విడ్డల మొక్క..... <i>of children.</i>
D: విడ్డకు..... <i>to a child.</i>	D: విడ్డలకు..... <i>to children.</i>
Acc: విడ్డను. &c..... <i>a child.</i>	Acc: విడ్డలను &c..... <i>children.</i>
V: విడ్డా..... <i>o child.</i>	V: విడ్డలారా..... <i>o children.</i>
Ab: విడ్డ - లో - చేత - లో <i>in &c. do</i>	Ab: విడ్డల - లో - చేత - లో <i>in &c. do.</i>

A few of the numerous words included in this declension are annexed. 183

అబ్బు.....a father.	చెవి.....the ear.
తల.....the head.	పని.....business.
కుండు.....a pond, or tank.	పంది.....a hog.
వెల.....a price.	కోతి.....a monkey.
గొల.....a bunch.	బావి.....a well.
కొండ.....a mountain.	జెట్టి.....a wrestler
ఎలుక.....a rat.	పల్లకి.....a palanquien.
జైన.....a span.	పట్టి.....a roll of beetle &c.
ఎముక.....a bone.	పాము.....a snake.
ఓమ.....an ant.	చెరువు.....an artificial lake.
కూర.....curry.	మడుగు.....a natural lake.
దవడ.....the check.	గొంతు.....the neck.
దూడ.....a calf.	ముక్కు.....the nose.
కప్ప.....a frog.	అడుగు.....a foot in length, a [foot step.]
పొగ.....smoke.	విందు.....an entertainment
మెడ.....the neck.	రోళ్లు.....the breast.
మొగ్గ.....a bud.	మందు.....medicine.
నవలా.....a woman.	తాళ.....a place.
కొరడా.....a whip.	ఎడ్డు.....a bull, an ox.
కల్లరి.....a robber.	పురుగు.....an insect.
చూపరి.....a beautiful person.	పొద్దు.....time.
తలారి.....a village-watcher.	నిప్పు.....fire.
పోమారి.....a lazy fellow.	గుడ్డు.....a blow.
దాది.....a nurse.	తలుపు.....a door.

పాన్పు	bedding.	కొడిదె	an ass.
కోవు	a grove.	కిటికె	a window.
అకు	a leaf.	కిర	a creeping plant.
బిరుగు	a thunder-bolt.	పల్లె	a small village.
జాబు	a letter.	పిండె	a large metal pot.
తుమ్ము	a sneeze.	ఈకె	a spear, or pike.
గన్నె	a cup.	పాకె	a box, a chest, a table.
కరికె	a spoon.	మై	the body.
మూడిదె	ashes.		

IRREGULAR PLURALS OF THE THIRD DECLENSION.

- 184 Many nouns ending in *టి, టు, ట్టి, ట్టు, ద్రి, or ధ్వు*, which are regular both in the singular and plural, frequently drop the *v* of the penultimate syllable in the plural number; thus, *కోవటి* a person of the Comtee cast, makes the nom: pl: *కోవటులు* or *కోవట్లు*; and if a double consonant precede the *v* thus dropped, it is reduced to a single consonant in the nominative plural; thus, *చెట్టు* a tree, *చెట్టులు* or *చెట్లు* trees. *బుద్ది* a bottle, nom: pl: *బుడ్డులు* or *బుడ్లు* bottles. *గుడ్డు* an egg, nom: pl: *గుడ్డులు* or *గుడ్లు* eggs &c.
- 185 Some nouns in *ది* or *దు*, regular in both numbers, form also an irregular plural, by changing the *ది* or *దు* of the nominative singular into *ల్లు*; thus, nom: sing: *పొది* powder, regular nom: pl: *పొదులు*, irregular nom: pl: *పొల్లు*.
- 186 All nouns in this declension ending in *ది* or *దు*, which have the letter *c* or *o* immediately preceding these terminations, besides the regular plural, may have two irregular forms, viz. by changing the *ది* or *దు* of the nominative singular into either *ల్లు* or *ల్లి*; thus, nom: sing: *పొది* a carriage, nom: pl: *పొదులు*, irregular nom: pl: *పొడ్లు* or *పొల్లి*.
- 187 Many nouns having the termination of the nominative singular in *లి* or *లు*, in addition to the regular plural, form an irregular one in the manner mentioned in rule 185; thus, *మొపలి* an alligator, makes in the nom: pl: either

మొదలులు or మొదళ్ళ; but nouns of two short syllables ending in లి or లు have the regular plural only, *పులి* a tiger, makes *పులులు* tigers, never *పుళ్ళు*.

The noun పెండ్లి marriage, makes in the nom: pl: పెండిండ్లు, or పెండింట్లు, or పెండిండులు marriages.

Some nouns, having the nominative singular in ను, change that syllable in the nom: pl: into చులు; thus, కొలను a tank, nom: pl: కొలచులు; others change the ను into చులు; thus, గోనె the name of a tree, nom: pl: గోనెచులు; others change the ను into లు in the nom: pl: as, మిను a fish, nom: pl: మినులు fishes, and others have the regular plural by adding లు to the nom: sing: thus, మేను the body, nom: pl: మేనులు bodies, కోను the waist, nom: pl: కోనులు waists.

The noun రేయి night makes the nom: pl: రేలు, and the noun ఆవు a cow, makes in the nom: pl: either ఆవులు or ఆలు.

IRREGULAR దేశ్యము NOUNS.

As it is hardly possible to form any general rules for the declension of the irregular దేశ్యము nouns: a list of most of them is subjoined, shewing the nominative singular, the inflexion singular, and the nominative plural of each. Except in the formation of these cases, the whole follow the general rules for declension laid down in rule 143 &c.

Most of the following nouns change the last syllable of the nominative singular into టి or చి to form the inflexion singular, and into ండ్లు or ంట్లు to form the nominative plural, some of them also form the nominative plural, in the regular manner by adding లు to the nominative singular.

Nom: Sing:

Inflex: Sing: Nom: Pl:

ఎసరు {Water boiled, for the purpose of dressing rice &c....} ఎసటి ఎసరులు or ఎసట్లు

కుదురు {Any thing placed under a round vessel, to prevent it's falling, such as a straw rope &c.....} కుదుటి కుదురులు or కుదుట్లు

Nom: Sing:

Inflex: Sing: Nom: Pl:

నుదుగు	The forehead	నుదుటి	నుదుగులు or నుదుళ్లు
నోగు	The mouth,	నోటి	నోగులు or నోట్లు
పడమఱ	The west,	పడమటి	పడమఱలు
ఏలు	A river,	ఏటి	ఏలులు or ఏళ్లు
క్షైలు	{A plain, an open field, an empty space of ground, an Esplanade, the outside,	క్షైటి	క్షైలులు or క్షైళ్లు
అంగలి	The palate or throat,	అంగటి	అంగలులు or అంగళ్లు
అంబలి	A kind of pap made of raggy,	అంబటి	అంబలులు or అంబళ్లు
కొంగలి	{The breast, literally the place of embrace,	కొంగటి	కొంగలులు or కొంగళ్లు
కుప్పలి	The fist	కుప్పటి	కుప్పలులు or కుప్పళ్లు
చెక్కలి	The cheek,	చెక్కటి	చెక్కలులు or చెక్కళ్లు
పురదు	{The imaginary pollution proceeding from the birth of a child,	పురిటి	పురదులు or పురళ్లు
దోయలి	{The palms of both hands join- ed together to hold anything,	దోయటి	దోయలులు or దోయళ్లు
దోసిలి	do,	దోసిటి	దోసిలులు or దోసిళ్లు
నాగలి	A plough,	నాగటి	నాగలులు or నాగళ్లు
బిడికిలి	The fist,	బిడికిటి	బిడికిలులు or బిడికిళ్లు
పుక్కిలి	The interior of the cheek,	పుక్కిటి	పుక్కిలులు or పుక్కిళ్లు
పుదిసిలి	{The palm of one hand, held in such a manner as to con- tain any thing placed in it,	పుదిసిటి	పుదిసిలులు or పుదిసిళ్లు
పొక్కలి	{A number of loose bricks or stones, formed into a fire- place,	పొక్కటి	పొక్కలులు or పొక్కళ్లు
పొక్కిలి	The navel,	పొక్కిటి	పొక్కిలులు
ముంగలి	{The Court yard, the enclosed empty space of ground with in a native house,	ముంగటి	ముంగలులు or ముంగళ్లు
రోకలి	A large pestle,	రోకటి	రోకలులు or రోకళ్లు

Nom: Sing:

Inflex: Sing: Nom: Pl:

లోని	The interior.....	లోనిటి	లోనిట్లు or లోనిండు
వాకిలి	An opening, a door-frame.	వాకిటి	వాకిట్లు or వాకిండు
సందిలి	{The arm between the shoul- der and the elbow.....}	సందిటి	సందిలులు or సందిట్లు
గాడి	{A reservoir, a cistern, a man- ger.....}	గాడిటి	గాడులు or గాట్లు
కాదు	{A sepulchre, a place for bu- rying or burning the dead.}	కాటి	కాట్లు
కూడు	Food.....	కూటి	కూడులు or కూట్లు
కూరాడు	{The water in which rice has been washed, grown sour and boiled, vinegar.....}	కూరాటి, కూరాడులు or కూరాట్లు	
కోడు	The leg of a bedstead.....	కోటి	కోడులు or కోట్లు
త్రాడు	A rope.....	త్రాటి	త్రాడులు or త్రాట్లు
చవుడు	{The earth on salt or barren ground, fuller's earth.....}	చవుటి	చవుట్లు
తాడు	The Palm tree.....	తాటి	తాడులు or తాట్లు
గూడు *	A nest.....	గూటి	గూడులు or గూట్లు
నాడు	{A Country, or district ; a general assembly : it also means a day, or time.....}	నాటి	నాట్లు
పాడు	{Rising ground unfit for the cultivation of grain, in which tobacco and other plants of the same kind are grown..}	పాటి	పాడులు or పాట్లు
పెరడు	The backyard.....	పెరటి	పెరడులు or పెరట్లు
బీడు	Pasture land.	బీటి	బీడులు or బీట్లు
వీడు †	A Town.....	వీటి	వీడులు or వీట్లు

* గుడ్డు an egg, does not admit of any change of this kind, it is included in the 3d declension.

† The pronoun వీడు, he, this man, does not admit of any such change.

- 193 Most of the following nouns have the singular inflexion either the same as the nominative singular, or form it by changing the last syllable of the nominative singular into టి, some however form the inflexion singular very irregularly. The nominative plural is formed either in the regular manner, by adding లు to the nominative singular, or by changing the last syllable of the nominative singular into య్లు or ండ్లు.

Nom : Sing :

Inflex : Sing :

Nom : Pl :

కదురు	<i>A spindle.....</i>	కదురు or కదుటి - కదురులు or కదుయ్లు
గోరు	<i>The nail or claw.....</i>	గోరు or గోటి గోరులు or గోయ్లు
నీరు	<i>Water.....</i>	నీరు or నీటి నీయ్లు
నెక్కురు	<i>Blood.....</i>	నెక్కురు or నెక్కుటి నెక్కురులు
పన్నీరు	<i>Rose-water.....</i>	పన్నీరు or పన్నీటి
మున్నీరు	<i>{(మున్ first and నీరు) (water, the first water,) } (the sea.....)</i>	మున్నీరు or మున్నీటి - మున్నీరులు
ఎదురు	<i>{The front, that which } {is opposite..... }</i>	ఎదురు or ఎదుటి
కుండలు	<i>A hare.....</i>	కుండలు or కుండటి కుండలులు or కుండెయ్లు
నెసలు	<i>The forehead.....</i>	నెసలు or నెసటి నెసలులు or నెసయ్లు
మొదలు	<i>The beginning.....</i>	మొదలు or మొదటి - మొదలులు or మొదయ్లు
రాజీలు	<i>A Tortoise.....</i>	రాజీలు or రాజీటి - రాజీలులు or రాజీయ్లు
రోలు	<i>A mortar.....</i>	రోలు or రోటి రోలులు or రోయ్లు
అఁకలి	<i>Hunger, appetite.....</i>	అఁకలి or అఁకటి - అఁకయ్లు or అఁకండ్లు
ఎంగలి	<i>Spittle.....</i>	ఎంగలి or ఎంగటి ఎంగయ్లు or ఎంగండ్లు
కొడవలి	<i>A sickle.....</i>	కొడవలి or కొడవటి - కొడవయ్లు or కొడవండ్లు
పండిలి	<i>A Pandal, or shed.....</i>	పండిలి or పండిటి - పండిలులు or పండియ్లు

పాంకలి { Boiled rice mixed with milk, and seasoned with sugar, and other articles, that give a high relish : this word is derived from the verb పాంకు to effervesce.. } పాంకలి or పాంకటి - పాంకలులు or పాంకయ్లు

Nom: Sing:

Inflex: Sing:

Nom: Pl:

కుద్దలి	{An instrument for digging somewhat like a short hoe.....}	కుద్దలి or కుద్దలి. కుద్దలులు or కుద్దంలు
గొడ్డలి	An axe.....	గొడ్డలి or గొడ్డలి. గొడ్డలులు or గొడ్డంలు
బాణలి	{An iron plate upon which cakes are toasted.....}	బాణలి or బాణలి. బాణంలు
చోటు	A place.....	చోటు or చోటి. చోటులు or చోట్లు
కావడి	{A piece of wood, placed upon the shoulder for carrying a burden, like that used by milk-maids in England.....}	కావడి or కావడి. కావడులు or కావట్లు
జోడు	A pair, a pair of shoes.....	జోడు or జోటి. జోడులు or జోట్లు
తవుడు	{Bran, the substance on rice below the husk, the husk is called ఉనుక.....}	తవుడు or తవుటి
వండు	Fruit	వండు or వంటి. వండులు or వంటలు or వంట్లు
పుండు	A boil or sore.....	పుండు or పుంటి. పుండులు. పుంట్లు or పుంట్లు
ఒప్పు	The body.....	ఒప్పు or ఒంటి. ఒప్పులు
ఊరు	A village.....	ఊరు or ఊరి. ఊరులు or ఊర్లు
నూలు	Thread.....	నూలు or నూలి
కూను	A humped back.....	కూను or కూని. కూనులు
చేను	A field producing grain.....	చేను or చేని. చేలు
మాను	A tree, wood.....	మాను or మాని. మాంకులు
మేను	The body.....	మేను or మేని. మేనులు
పేరు	A name, an appellation.....	పేరు or పేరి. పేరులు or పేర్లు
పాలు *	A share.....	పాలి or పాలి. పాలులు or పాళ్లు
కూతురు	A daughter.....	కూతు or కూతురి. కూతురులు or కూతుర్లు

The following nouns change the last syllable of the nominative singular into ంటి to form the inflexion singular, and into ండులు, ంట్లు, or ండ్లు to form

* పాలు Milk does not admit of any such change; it is a plural noun of the 3d declension.

the nominative plural : some of them also form the nominative plural in the regular manner, by adding *లు* to the nominative singular.

Nom: Sing:

Inflex: Sing:

Nom: Pl:

ఇల్లు	A house.....	ఇంటి ఇల్లులు or ఇండులు or ఇంట్లు or ఇండ్లు
వల్లు	A tooth.....	వంటి వల్లులు or వండులు or వంట్లు or వండ్లు
ముల్లు	A thorn.....	మంటి-ముల్లులు or ముండులు or ముంట్లు or ముండ్లు
విల్లు	A bow.....	వింటి విల్లులు or విండులు or వింట్లు or విండ్లు
కన్ను	The eye.....	కంటి కన్నులు or కంట్లు or కండ్లు
చన్ను	A female's breast...	చంటి చన్నులు or చంట్లు or చండ్లు
మన్ను	Sand.....	...మంటి మన్నులు
మిన్ను	The sky, the atmosphere	మింటి మిన్నులు

- 195 The nouns noted below change the last syllable of the nominative singular into *తి* in the inflexion singular, and into *తులు* in the nominative plural ; and those which end in *య్య*, with a short vowel preceding it, lengthen that vowel both in the inflexion singular and nominative plural, *రాయి* a stone makes in the nominative plural *రాలు* or *రాళ్లు*.

Nom: Sing:

Inflex: Sing:

Nom: Pl:

దాయి	{Any thing on which ar- tifiers place their work, (an anvil, &c.....)}	దాతి	దాతులు
రాయి	A stone	రాతి	రాలు or రాళ్లు
వాయి	The mouth.....	వాతి	వాతులు
గొయ్యి	A hole in the ground, a pit	గొతి	గొతులు
చెయ్యి	The hand.....	చేతి	చేతులు
నుయ్యి	A small well.....	నూతి	నూతులు
నెయ్యి	Ghee.....	నేతి	నేతులు
రొయ్యి	The ashes of wood.....	రోతి	

- 196 The following nouns in *య్య* change that syllable into *య్తి* to form the inflexion singular ; they form the nominative plural either in the regular

manner, by adding లు to the nominative singular, or by changing the last syllable of the nominative singular into ల్లు.

<i>Nom: Sing:</i>	<i>Inflex: Sing:</i>	<i>Nom: Pl:</i>
అడ్డు The neck.....	అడ్డే	అడ్డులు or అడ్డలు
కడ్డు The plough share.....	కడ్డే	కడ్డులు or కడ్డలు
కొడ్డు {An iron or wooden spike on which criminals were impaled.....}	కొడ్డే	కొడ్డులు or కొడ్డలు
గొడ్డు A sowing machine.....	గొడ్డే	గొడ్డులు or గొడ్డలు
ఎడ్డు Elevated ground.....	ఎడ్డే	

The nouns noted below form the inflexion singular in *లి* or *టి*, and the 197 nominative plural either in *లులు* or *ళ్లు*: some of them want the nominative.

<i>Nom: Sing:</i>	<i>Inflex: Sing:</i>	<i>Nom: Pl:</i>
The left side.....	దాపలి or దాపటి	
The inside.....	లోపలి or లోపటి	
That side.....	అపలి	
The further side.....	అపరలి	
The right side.....	వలపలి or వలపటి	
This side.....	ఈపలి	
The nearer side.....	ఇవరలి	
కాలు The leg.....	కాలి	కాలులు or కాళ్లు
కేలు The hand.....	కేలి	
ప్రాలు A town.....	ప్రాలి	
వ్రేలు The finger.....	వ్రేలి	వ్రేలులు or వ్రేళ్లు

The singular inflexions, and the nominatives plural, of the following 198 nouns, denoting time, are formed very irregularly.

<i>Nom: Sing:</i>	<i>Inflex: Sing:</i>	<i>Nom: Pl:</i>
ఎన్నడు {everyday, ever. (ఎ which?) కన్నడు corrupted from నాడు a day).....}	ఎన్నటి	

Nom : Sing :

Inflex : Sing :

Nom : Pl :

ఏడు	A year.....	ఏటి	ఏడళ్లు
నిగడు	Last year.....	నిగటి	
నేడు	To day.....	నేటి	
అప్పుడు	That time, then.....	అప్పుటి	
ఇప్పుడు	This time, now.....	ఇప్పుటి	
ఎప్పుడు	Which time, when.....	ఎప్పుటి	
పొద్దు †	Time.....	పొద్దుటి	
పగలు	Day-time, noon.....	పగటి	పగళ్లు
నిన్న	Yesterday.....	నిన్నటి	
మొన్న	The day before yesterday.....	మొన్నటి	
మాపు	Night, evening.....	మాపటి	మాపులు
రేపు	{ Tomorrow, early in the } morning.....	రేపటి	రేపులు
సేపు	Time, in composition only; as జాము సేపటికి in 3 hours time.		
తొల్లి	Former-times.....	తొంటి	తొల్లంటి

199 కల్లు when it denotes the liquor extracted from the Coconut, Palmyra or Date tree, is a regular noun of the 3d. declension; but when it denotes a stone, it becomes in the sing: inflex: కంటి, and in the nom: pl: కండ్లు.

200 ఎడు measure is used only in composition with other nouns, and in the inflexion becomes ఎటి; thus, ఎడు compounded with బార a fathom, makes the nominative singular బారెడు the measure of a fathom, a fathom's length, and the inflexion singular బారెటి.

201 Most of the irregular దేశ్యము nouns, which have the inflexion different from the nominative singular, by changing the final vowel of that inflexion into ఁ, form, in a manner peculiar to themselves, an inflected local or instrumental ablative; they have also the regular form by the addition of the postpositions లో-చేత &c. thus, inflexion కంటి the eye, inflected ablative కంటు, regular ablative కంటి-లో-చేత &c. in or by, the eye; and many of these inflected ablatives are used as adverbs or postpositions; thus from

† when the noun పొద్దు affixes the postposition న, thus పొద్దున, it means in the morning.

the inflexion ఔట్రి comes కేట్రి in a plain or outside; from మొడట్రి, మొడడు in the beginning, or at first, from లోపట్రి, లోపల in the inside, or inside.

The student will find it of great advantage to commit to memory the following list of nouns, denoting the several degrees of consanguinity and affinity, peculiar to the people of Telingana.

పంత్రి

a father.....	{	a mother.....	తల్లి
	}	a stepmother.....	సవతి తల్లి

{ a step mother..... సవతిత్వం

అదృశ్యం a father's elder brother.....his wife.....అదృశ్యం
also a mother's elder sister.

also a mother's elder sister.

పినతండ్రి a father's younger brother...his wife.....పినతల్లి
also a mother's younger sister.

also a mother's younger sister.

తాత a grand father.....తాతమ్మ a grand mother.....అమ్మ

మామ a father in law.....a mother in law.....అమ్మ

మేనల్లుడు a mother's brother...his wife.....మేనల్లుడు
also a father's sister.

also a father's sister.

[illegible]

.... { the son of a mother's brother, or of a father's
sister, a man's brother in law..... }

..... also a woman's brother in law.....

If younger than oneself, *the daughter of a mother's brother, or of a father's sister.*

ಪದವಿ also denotes the elder sister of a wife or husband, or an elder brother's wife.

සැඟැඟ also denotes the younger sister of a wife or husband,
or a younger brother's wife.

an elder brother.....an elder sister

OF NOUNS TERMED తత్సమములు OR SANSKRIT DERIVATIVES.

All Sanscrit nouns may be adopted into this language; but they appear in 201
it under a new form, by assuming terminations and cases peculiar to the
Teloogoo.

In explaining the derivation of Teloogoo nouns from the Sanscrit, Native 202
Grammarians divide all the nouns in the Sanscrit language in two classes,
మహత్తులు, *the superior*, and అమహత్తులు *the inferior*. The మహత్తులు
or *superior class* includes nouns of the masculine gender, and the అమ
హత్తులు or *inferior class* comprises those of the feminine, and neuter gen-
der, as defined in rule 141.

The Sanscrit derivative is formed from the crude Sanscrit noun, and crude 203
nouns, in the Sanscrit language, generally terminate in the vowels ॐ
అ, య, or in the consonants చ, జ, త, థ, ధ, న, ప, భ, మ, ర్, వ, శ, ష, స, హ.

If the crude Sanscrit noun becomes a nominative singular in Teloogoo 204
by affixing the termination చు, it is declined like the nouns of the first reg-
ular దేశ్యము declension. If, in order to form the nominative singular,
it assumes the Teloogoo affix ము, it follows the rules for the second regu-
lar దేశ్యము declension; and if it is modified in any other manner, or is
not changed at all, it is declined like the nouns of the third regular దేశ్యము
declension. It will suffice, therefore, to shew how the nominative singu-
lar in Teloogoo is formed from the crude Sanscrit noun; for, when that is
known, this general rule will guide the student in declining it.

OF CRUDE SANSKRIT NOUNS ENDING IN VOWELS.

1st OF THOSE IN ॐ

Crude Sanscrit nouns ending in short ॐ form the nominative singular, 205
in Teloogoo, by changing that termination into చు, if they be of the
మహత్తులు *superior class*, and by merely affixing ము if they be of the
అమహత్తులు *inferior class*; thus, in the మహత్తులు or *superior class*,
రామ The God Rama makes the nom: sing: in Teloogoo రాముచు

* The rules respecting sanscrit derivatives and corruptions apply to adjectives, as well
as to substantives, borrowed from that language.

భాస్కర the sun literally light-maker.....do.....భాస్కరడు
 హిమశర the moon literally snow-rayed.....do.....హిమశరుడు
 రాముడు &c. are declined precisely in the same manner as కృష్ణుడు &c.
 see rule 165; and, as all Sanscrit derivatives ending in శు have the vowel
 u preceding శు of the nominative singular, every noun of this descrip-
 tion takes the two forms explained in rule 166.

thus, also in the అనుపాద్యులు inferior class,

వన a garden, a forest makes the nom: sing: in Telooḡoo వనము
 పర్వత a mountain.....do.....do.....పర్వతము
 గృహ a dwelling.....do.....do.....గృహము
 యజు an elephant.....do.....do.....యజు
 సావ sin.....do.....do.....సావము
 కమల a lotus... ..do.....do.....కమలము
 వనము &c. are declined exactly in the same manner as.....యజు
 see rule 172.

EXCEPTIONS.

- 206 The noun మిత్ర a friend, together with words used in composition to
 imply eminence, such as సింహ a Lion వ్యాఘ్రము a Tiger &c. are con-
 sidered included both in the superior and the inferior classes. Thus, we
 may say either మిత్రుడు or మిత్రము a friend, పురుషసింహము or పురు-
 షసింహుడు a man-lion, a noble person, పురుషవ్యాఘ్రము or పురుష-
 వ్యాఘ్రుడు a man-tiger, a fierce person.
- 207 The noun అపత్య offspring makes అపత్యము, never అపత్యుడు, and
 the word శరణ denoting, either a house, or a protector, refuge &c. when it
 has the latter meaning, takes in Telooḡoo three forms, శరణము or శరణు
 or శరణుడు; but, when it means a house, it has the first form only.
- 208 The nouns దక్షిణ an experienced person, and దూత a messenger, a
 spy, included in the అనుపాద్యులు or superior class, together with all nouns
 of the female gender and the words పవిత్ర a kind of holy grass, usually

+ The sun and moon are included in the అనుపాద్యులు or superior class, because they
 are considered, or at least personified, by the Hindoos, as male divinities.

named *durbhā*, చీర a woman's garment, హంస a swan, క్షోభ the Indian nightingale, చరిత్ర or చరిత్రు a history, భ్రమ delirium, confusion, అభిలాష desire, విజృంభణ exaggeration, or enlargement, కుండ an earthen pot, with some other nouns of the అమ హత్తులు or inferior class, do not affix the terminations mentioned in the above rules, but, remaining unchanged, are declined according to the rules for the third regular దేశ్యము declension.

2d OF THOSE IN 9

Crude Sanscrit nouns of all genders ending in short ^ॐ, when brought into 209
Teloogoo, do not undergo any change; and, therefore are all declined like
దేశము nouns in ^ॐ, of the 3d. declension.

పాఠి *The God Vishtnoo makes the nom : sing : in Teloogoo....* పాఠి

మరి *Mind.....do.....do.....* మరి

పద్యము *A precious stone.....do.....do.....do.....do.....పద్యము*

3d OF THOSE IN 2)

Crude Sanscrit nouns in short *u*, when adopted into Teloo^goo, either 210
undergo no change, or they form the nominative singular by affixing either
వు or యు if they be included in the మహాత్ములు or *superior class*, but వు
only if they be of the అమహాత్ములు or *inferior class*; thus, in the మహా
త్ములు or *superior class*.

కురు *A spiritual guide* { makes the nom: sing: } కురు or కురువు or కురుడు
 in Teloogoo.....

విష్ణు The God Vishtnoo.....do.....విష్ణు or విష్ణువు or విష్ణుడు

భాను The sun.....do.....భాను or భానువు or భానుడు

విధు The moon.....do.....విధు or విధువు or విడుడు

శ్రు) An enemy..... do..... శ్రు) or శ్రువు or శ్రుడు

అర్థము &c. follow the rules for the 1st. declension.

ಕುಡುಳು &c. and ಕುರು &c. are declined like nouns of the 3d. declension.

Thus, also, in the అమ హత్తులు or inferior class,

తను *the body* makes the nom: sing: in Teloogoo తను or తనువు
 మధు *wine, honey*.....do.....మధు or మధువు
 అంశు *a ray*.....do.....అంశు or అంశువు
 అంబు *water*.....do.....అంబు or అంబువు
 ధేను *a cow*.....do.....ధేను or ధేనువు
 తను &c. and తనువు &c. follow the rules for the 3d declension.

4th OF THOSE IN ఏ

- 211 Crude Sanscrit nouns, ending in short ఏ, form the nominative singular in Teloogoo by changing that termination into య; thus భ్రాతృ *a brother* మాతృ *a mother* &c. make భ్రాతృయ and మాతృయ respectively, which are, of course, declined like nouns of the 3d declension.

EXCEPTIONS.

- 212 The nouns విధాతృ *the Creator*, సవితృ *the sun*, దాతృ *a giver*, and నేతృ *a leader*, with a few others, admit of another form, by affixing య; thus, we may say either విధాతృయ or విధాతృయ the Creator &c.

5th OF THOSE IN పై and వా.

The crude Sanscrit noun పై *money* ending in పై makes the nom: sing: in Teloogoo పైయ
do.....పైయ *a cow*.....వాయ.....do.....వాయ
do.....నౌ *a ship*.....నాయ.....do.....నాయ or నావి
do.....క్షౌ *the moon* has no change, the Teloogoo nom: sing: being also క్షౌ

No other crude Sanscrit nouns ending in పై or వా are ever found in Teloogoo works. It is, therefore, unnecessary to lay down any rules respecting them.

6th OF THOSE ENDING IN LONG VOWELS.

- 213 Except monosyllables, all crude Sanscrit nouns ending in the long vowels ా, ి, or ె, when adopted into Teloogoo, change these long terminations into the corresponding short vowels, ా, ి, and ె.

All nouns ending in long vowels, thus converted to short vowels, are considered as originally terminating in these short vowels, and, accordingly, form the nominative singular in Teloogoo, agreeably to the rules already given for crude Sanscrit nouns ending in short ా, ి, or ె respectively.

EXAMPLES.

విశ్వపా *The protector of the world, being changed into విశ్వప, makes*
[the nom : sing: in Telooḡoo విశ్వపుడు see 205.

స్వయంభూ {self existent, being changed} స్వయంసు or స్వయంభువు
{into స్వయంభు do do} or స్వయంభుడు see 210.

రమా {the wife of Viṣhṇoo, being feminine,} రమ see 208.
{is merely shortened into.....}

వాణి {Surusvuttee.....} do....do....వాణి see 209.
{the goddess of learning,}

వధూ {a woman, makes the nom:}వధు or వధువు see 210.;
{sing: in Telooḡoo either,}

అర్ధ the earth, (భ్రూ) an eye brow, (స్త్రీ) a woman &c. being monosyllables, 214
never shorten the last vowel; when adopted into Telooḡoo, they remain
the same as in Sanscrit, and are declined like the nouns of the 3d. regular
దేశ్యము declension.

OF CRUDE SANSKRIT NOUNS ENDING IN CONSONANTS.

Crude Sanscrit nouns ending in the consonants *च ई द् ध ण् ण्* and 215
form the nominative singular, in Telooḡoo, either by changing *च्* and
ञ् to *క్కు* - *द्* and *ध्* to *త్తు* - *ण्* to *ప్పు* - *ण्* and *म्* to *ట్టు* or *క్కు* -
and *म्* to *ట్టు* for all genders - or, if masculine, by affixing *ందు*, and if
neuter, by adding *ము*.

EXAMPLES.

Masculine or feminine

Masculine

పుష్పముచ్ *makes* పుష్పముక్కు or పుష్పముచ్చుడు *one who strives*

వేదవిద్do....వేదవిత్తు..... or వేదవిదుడు.....*one skilled in the*
[flowers
[vedas.

పాలితకకుభ్do....పాలితకకుప్పు...or పాలితకకుభుడు *one who protects*
[the corners of the world.

స్పృశ స్పృశ్ do.... స్పృశ స్పృక్కు or స్పృశ స్పృకుడు *one who touches*
[ghce.

విశ్do.... విట్టు or విశుడు *a person of the 3d. Lin-*
[do class.

Masculine or feminine

Masculine

సురద్విష్ ..do....సురద్విట్టు or సురద్విష్ముఁడు an enemy of the Soo-
[ras, or angels; a giant.

అమృతలిహ .do.అమృతలిట్టు or అమృతలిహుఁడు one who feeds on nec-
[tar or ambrosia, an immortal person.

Neuter.

తృణ్do....తృక్కు.....or తృచము skin, leather, bark.

స్త్రజ్ do...(స్త్రక్కు..... or స్త్రజము a wreath.

పరిషద్do... పరిషత్తు..... or పరిషదము a society, an assembly.

శకుభ్do....శకుప్పు.....or శకుభము a corner of the world.

(ప్రా)వృష్ .do....(ప్రా)వృట్టు....or(ప్రా)వృషము the rainy season.

మధులీహ్do...మధులీట్టు.....or మధులీహము a large bee.

పుష్పముఁడు &c. follow the rules for the 1st. declension.

పుష్పముక్కు &c. are declined like the nouns of the 3d. declension.

EXCEPTIONS.

216 వాచ్ speech, a word, makes వాక్కు, but not వాచము.

సంపద్ good fortune, and అపద్ adversity, make సంపత్తు and అపత్తు or
సంపద and అపద.

విపద్ calamity makes only విపత్తు.

మృద్ joy.....do..... మృదము.

The nouns యుధ్ appetite, & సమిధ్ a sacrificial stick, make యుధు and సమిత్తు, or యుధ and సమిధ. క్రుధ్ rage makes క్రుధ.

దృశ్ an eye, & దిశ్ a side, or quarter, make దృక్కు and దృశ, or దిక్కు
and దిశ.

రుష్ anger, & ర్విష్ splendour, make రుట్టు and రుష, or ర్విట్టు and ర్విష.

Crude Sanscrit nouns ending in *o* change it to *u*, to form the nominative singular in Telooḡoo; thus, *విమల* *the sky*, *విద్యుత్* *lightning*, *వన* *wind*, *కరు* *a feather*, &c. make *విమలు* - *విద్యుత్తు* - *వన* - *కరు* which are, of course, declined according to the rules for the 3d. declension. 217

EXCEPTIONS.

The nouns *భగవత్* *the Deity*, and *హనుమత్* *Humooman*, have respectively the following irregular forms. *భగవంతుడు* - *భగవానుడు* - *హనుమంతుడు* - *హనుమానుడు* - *హనుమ*. 218

జగత్ *the universe* makes *జగత్తు* or *జగము*.

నీవు *a village or country* makes *నీవుత్తు* or *నీవురము*.

Crude Sanscrit nouns in *f* drop the final consonant, and then form the nominative singular in Telooḡoo according to the rules for crude Sanscrit nouns ending in the particular vowel with which they terminate. 219

EXAMPLE.

అర్జున్ *the sun* by dropping *f* is changed to *అర్జును* and then becomes in Telooḡoo

అర్జునుడు see 205.

పామ *gold*..... do.....do.... *పాము*.....do....do.... *పాముము*

see 205.

కరి *an elephant* do..... *కరి*do....do.... *కరి* see 209.

శూలి *the trident bearer,* }do..... *శూలి*do....do.... *శూలి* see 209.
the God Shiva }

EXCEPTIONS.

అత్మ *the soul, the supreme being*, becomes in Telooḡoo *అత్ముడు* or

అత్తము or *అత్త*

రాజ *a king*.....do..... *రాజు*

బ్రహ్మ {when denoting *Brahma*, one of the three }
 {attributes of the divinity, personified in } do.... *బ్రహ్మ*
 {the Indian Trinity, becomes.....}

అత్మ when denoting the supreme being himself, becomes either

అత్తము or *అత్త*.

Nouns ending in *emf* have also an irregular form.

EXAMPLE.

లఘు *lightness, smallness*, makes *లఘుకు* or *లఘుకుము*.

- 220 Crude sanscrit nouns ending in \bar{v} \bar{m} \bar{r} \bar{n} are rarely adopted into the Teloo^goo.
- 221 Crude Sanscrit nouns terminating with \bar{n} form the nominative singular in Teloo^goo, either by affixing \bar{s} or \bar{v} ; or, after dropping the final consonant, by following the rules for crude Sanscrit nouns ending in the particular vowel with which they terminate. Masculine nouns in \bar{n} admit of a fourth form, by assuming \bar{v} without dropping the final \bar{n} .

Masculine

EXAMPLES.

\bar{d} \bar{h} \bar{v} \bar{r} \bar{j} \bar{n} makes in Teloo^goo \bar{d} \bar{h} \bar{v} \bar{r} \bar{j} \bar{s} or \bar{d} \bar{h} \bar{v} \bar{r} \bar{j} \bar{v} or \bar{d} \bar{h} \bar{v} \bar{r} \bar{j} \bar{n} or \bar{d} \bar{h} \bar{v} \bar{r} \bar{j} \bar{n} \bar{s} or \bar{d} \bar{h} \bar{v} \bar{r} \bar{j} \bar{n} \bar{v} an anchorite.

Feminine

\bar{h} \bar{a} \bar{m} \bar{r} \bar{j} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{h} \bar{a} \bar{m} \bar{r} \bar{j} \bar{s} or \bar{h} \bar{a} \bar{m} \bar{r} \bar{j} \bar{s} or \bar{h} \bar{a} \bar{m} \bar{r} \bar{j} \bar{s} \bar{v} or \bar{h} \bar{a} \bar{m} \bar{r} \bar{j} \bar{n} \bar{s} or \bar{h} \bar{a} \bar{m} \bar{r} \bar{j} \bar{n} \bar{v} a female resplendant as gold

\bar{m} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{m} \bar{n} \bar{s} or \bar{m} \bar{n} \bar{s} or \bar{m} \bar{n} \bar{s} \bar{v} or \bar{m} \bar{n} \bar{s} \bar{v} the mind.

\bar{s} \bar{r} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{s} \bar{r} \bar{s} or \bar{s} \bar{r} \bar{s} or \bar{s} \bar{r} \bar{n} \bar{s} \bar{v} the head.

\bar{d} \bar{r} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{d} \bar{r} \bar{s} or \bar{d} \bar{r} \bar{s} or \bar{d} \bar{r} \bar{n} \bar{s} \bar{v} the breast.

\bar{v} \bar{r} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{v} \bar{r} \bar{s} or \bar{v} \bar{r} \bar{s} or \bar{v} \bar{r} \bar{n} \bar{s} \bar{v} the breast.

\bar{y} \bar{r} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{y} \bar{r} \bar{s} or \bar{y} \bar{r} \bar{s} or \bar{y} \bar{r} \bar{n} \bar{s} \bar{v} fame.

\bar{r} \bar{p} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{r} \bar{p} \bar{s} or \bar{r} \bar{p} \bar{s} or \bar{r} \bar{p} \bar{n} \bar{s} \bar{v} penance.

\bar{r} \bar{m} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{r} \bar{m} \bar{s} or \bar{r} \bar{m} \bar{s} or \bar{r} \bar{m} \bar{n} \bar{s} \bar{v} darkness.

\bar{r} \bar{j} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{r} \bar{j} \bar{s} or \bar{r} \bar{j} \bar{s} or \bar{r} \bar{j} \bar{n} \bar{s} \bar{v} lustre.

\bar{a} \bar{y} \bar{n} \bar{s} \bar{d} \bar{o} \bar{d} \bar{o} \bar{a} \bar{y} \bar{s} or \bar{a} \bar{y} \bar{s} or \bar{a} \bar{y} \bar{n} \bar{s} \bar{v} the total period of life.

EXCEPTIONS.

- 222 \bar{p} \bar{a} \bar{n} \bar{s} water or milk, \bar{a} \bar{y} \bar{n} \bar{s} iron, \bar{h} \bar{a} \bar{v} \bar{n} \bar{s} a sacrificial fire-offering, \bar{r} \bar{a} \bar{y} \bar{n} \bar{s} a giant, \bar{c} \bar{e} \bar{t} \bar{n} \bar{s} the mind, \bar{m} \bar{h} \bar{a} \bar{n} \bar{s} lustre, \bar{s} \bar{r} \bar{n} \bar{s} a lake, \bar{a} \bar{n} \bar{h} \bar{a} \bar{n} \bar{s} sin, \bar{p} \bar{a} \bar{h} \bar{n} \bar{s} water, \bar{a} \bar{n} \bar{h} \bar{n} \bar{s} water, \bar{a} \bar{n} \bar{s} transgression, and a few others, affix only the syllable \bar{s} as \bar{p} \bar{a} \bar{n} \bar{s} \bar{s} - \bar{a} \bar{y} \bar{n} \bar{s} \bar{s} &c.

When the noun వముస్ signifies a bird it makes వముస్సు, but when it signifies the total period of life, or youth, or age, &c. it makes either, వయసు or వముస్సు-అప్సరస్ an nymph, makes అప్సరస్, or అప్సరస్సు; వేదస్, the Creator, Brumha, makes వేద.

OF NOUNS TERMED తద్భవములు OR CORRUPTIONS OF THE SANSKRIT.

Besides the regular Sanscrit derivatives, there is in Teloo goo a class of 223 words named తద్భవములు, or corruptions of the Sanscrit. These are formed from the crude Sanscrit noun by the substitution of one letter for another; by the elision, the insertion, or addition of letters; by subverting the order of the letters, or by doubling some of them. After these changes in the original letters of the crude Sanscrit noun, some of the Sanscrit corruptions affix Teloo goo terminations, in the same manner as the Sanscrit derivatives, and others take no affixes. In either case, the rules already given for the declension of the దేశ్యమునouns apply equally to the తద్భవము. It will, therefore, be sufficient to submit a few explanations respecting the manner in which the nominative singular is formed from the crude Sanscrit noun; at the same time, these, from the nature of the subject, must be necessarily very undeterminate.

OF THE CORRUPTION OF THE VOWELS IN CRUDE SANSKRIT NOUNS.

If the first syllable in the original crude noun terminate in the vowels 224 9 or ८, these vowels are often, in Teloo goo, changed to ३ or ३. thus; దీక్ష a quarter of the world, makes దేస - వికటు a pungent taste, makes వెటు - తువర an astringent taste, makes తువర.

If the first syllable in the original crude noun end with ३ or ३, these 225 letters are respectively changed to ३ and ३.

EXAMPLES,

వ్యసన	.....sorrow.....	..makes ..	వెసనము
వ్యధ	.....pain.....	do.....	వెర
వ్యయ	.....expenditure.....	do.....	వెయము
రాజ్య	.....liberality.....	do.....	రేజ్యము
నైతికము	.....justice, propriety.....	do.....	నేయము
ఖ్యాతి	.....fame.....	do.....	కీతి

- 226 The same rule applies to ~ or ~ terminating a syllable in the middle or end of the original crude noun, provided the preceding syllable be short; in this case, however, the consonant preceding ~ or ~ is doubled; thus,

విద్య.....*learning, art*.....makes.....విద్యై
 కన్య.....*a young girl*.....do.....కన్యై
 వ్యత్యాస.....*difference*.....do.....వ్యత్యై

- 227 ~ terminating the first syllable in the original crude noun, are changed to ~ or ~ ; thus,

జ్వర.....*fever*.....makes.....జ్వారము
 స్వర.....*the sound of the voice, a note*.....do.....స్వారము
 భృని.....*a sound*.....do.....భృని
 ద్వాదశి *the 12th day of the increase or decrease of the moon* do. ద్వాదశి

- 228 The vowel ~ in the original crude noun is sometimes changed to ~ , ~ , or ~ ; thus,

శృంగార.....*beauty*.....makes.....శింగారము
 మృగ.....*a beast*.....do.....మౌగము
 బృహస్పతివార *Thursday*.....do.....బ్రహ్మవారము
 ఋక్ష.....*a star*.....do.....రిక్ష

THE CORRUPTION OF CONSONANTS IN CRUDE SANSKRIT NOUNS.

- 229 The consonants ~ , ~ , are often changed to ~ ; thus,

శుక్ర.....*The planet Venus*.....makes.....చక్ర
 శర్కర.....*Sugar*.....do.....చక్కర
 కంఠ.....*a plate made of bell metal*.....do.....కంచము

- 230 The consonants ~ , ~ , and ~ , in the original Sanscrit, are frequently changed in Teloo-goo to ~ ; as,

కాశ.....*a cash (the coin so named)*.....makes.....కాసు
 అంకుశ.....*an elephant hook*.....do.....అంకుశము
 మోష.....*danger, deceit*.....do.....మోషము
 భాష.....*language*.....do.....భాష

ఁ is sometimes changed to న్ ; as, 231
 పూర్ణిమా...the day on which the moon is full makes...పున్నమ
 గుణ disposition, qualitydo.....గొనము
 య్ , at the commencement of nouns, is frequently changed, in Teloogoo, 232
 to జ్ ; as,

యమ Yama, the God of death makesజముడు
 యామ three English hoursdo.....జాము
 య్, preceded by another syllable, is changed in Teloogoo to ష్ or 233
 క్ ; thus,

పరు a side makesపక్క—
 లాయా lacdoలక్క—
 అయన a letter or characterdoఅక్కరము
 భయ almsdoభిక్షము
 లయణ rule, definitiondoలక్ష్యము

జ్, preceded by the vowel ు, is generally changed to న్ ; and preceded 234
 by ు, to న్ ; thus,

యజ్ a sacrifice makesజన్మము
 యజ్ఞపవీత the sacerdotal threaddoజన్మిదము
 ఆజ్ఞ a command, order, or adjurationdoఅన
 ఆజ్ఞప్తి command, permissiondoఅనతి

but it is sometimes changed to ఁ ; thus, రాజ్ఞి a Queen, makes రాణి

హ is changed in క

సింహ a lion, makesసింహము
 కంహ a cranedoకొంక

The consonants of each vurga are interchangeable,

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EXAMPLES.

ముఖ a face makesమొఖము
 ఛాయా colourdoచాయ

పీఠ	a seat	makes.....	పీఠ
ఘటికా	a Hindoo hour.....	do.....	గడియ
అడవి	a forest.....	do.....	అడవి
కథ	a history, a story.....	do.....	కథ
మతి	the mind.....	do.....	మది
రేఖ	a line	do.....	రేఖ
తొంబూల	beetle nut	do.....	తమలము

- 237 The consonants ర్ హ్ వ్ న్ or మ్, when connected with other consonants without the intervention of a vowel, are generally dropped, and the consonant with which they may be connected is sometimes doubled; thus,

ప్రయాణ	a journey.....	makes.....	పయనము
చిహ్న	a mark.....	do.....	చిహ్న
గోస్థ	a cow-house.....	do.....	కొట్టము
అగ్ని	fire.....	do.....	అగ్ని
రూప	a peice of money.....	do.....	రూప

- 238 Some of the changes among the తద్భవము nouns are so little obvious, that the reader may occasionally be inclined to doubt the existence of any connexion between the adulterated word and that stated to be it's original. Great deference, however, is due by a foreigner to the concurrent testimony of native authors on this head; and when it is considered that most of the తద్భవము words have, in all probability, passed into Teloo-goo, through the medium of the Pracrit, or other corrupt dialects of the Sanscrit, and have been naturalized in it for ages, the little resemblance now to be found between some of the original words, and their corruptions, ought not, alone, to invalidate the established etymologies of successive Grammarians.

OF NOUNS TERMED అన్యదేశ్యము OR FOREIGN.

- 239 In treating of the declension of the అచ్చదేశ్యము - తత్సమము and తద్భవము nouns, the peculiarities of the ప్రామాన్యము or common dialect,

have been duly pointed out. It remains, therefore, only to offer a few observations respecting foreign nouns.

The great facility with which the Teloogoo adopts and naturalizes foreign terms, must already have attracted the notice of the Student. The intercourse of the people of Telingana with the neighbouring provinces, has led to the introduction of a few terms from the Orissa, the Mahratta, the Guzerat, the Canarese or Carnataca, and the Dravida or Tamil : but, except from the Tamil and Canarese, with which the Teloogoo is radically connected, it has not borrowed extensively from any of these languages. Since the Mahomedan conquest of the Deccan, numerous technical revenue terms, and words connected with official business, derived from the Arabic, Persian, or Hindee, have been introduced into Teloogoo, through the medium of the Hindoostanee ; but the use of many such words begins now to be superseded by that of corresponding English terms.

Nouns of foreign derivation are subject to the same rules as the దేశ్య 240 ము nouns of the third declension ; thus, the Hindoostanee words

కబురు.....news.	సవాలు.....a question.
ఖజానా..a treasury.	జవాబు.....an answer.
ములుకు...a country, a district.	లబ్జీ.. .. a petition &c.
కై సలా.....arrangement, settlement:	and the English words,
విలాఖితు..a visit.	నెంబరు..... a number.
ఋతూర్..a disturbance, an intrigue.	ఇంకీ.....ink.
తబ్దీ.....trouble, annoyance.	పేనా..... a pen.
శనుబా..the chief town in a district.	పేన్ సలు.....a pencil.
సవార్.. {a carriage of any kind,	దిక్రీ..... a decree.
{a palankeen &c. &c.	సమ్మను.....a summons &c.

are declined like బిడ్డ a child.

4th. OF THE DECLENSION OF SUBSTANTIVE PRONOUNS.

The rules of politeness among the Hindoos, although very different 241 from those in use among European nations, are so firmly established, and

so scrupulously observed by the people, that the least deviation from the proper mode of address should be studiously avoided. Particular attention is therefore necessary to the correct use of the Teloogoo pronouns.

- 212 All the pronouns belong to that division of the Teloogoo termed దేశ్యము or *language of the land*.
- 243 There are no relative pronouns in Teloogoo: the idiom of the language renders the use of them superfluous; as will be fully explained hereafter.
- 244 The substantive pronouns have two numbers; the singular, and the plural. The speaker, and the person addressed, being present, their sex is supposed to be obvious: the distinction of gender is therefore confined to the pronouns of the third person, in treating of which, we shall explain the peculiar manner in which it is marked.
- 245 The substantive pronouns, like the substantive nouns, may be said to have properly only three cases; viz. the nominative, the inflexion, and the accusative; but they are here declined according to the arrangement adopted in the declension of the nouns. The vocative case is wanting in all the Teloogoo pronouns.
- 246 The genitive or possessive case, without యొక్క, is likewise the inflexion, which, with the addition of the postpositions, forms the different compound cases. The inflexions of the pronouns are of course included in the class termed కళలు *kululā*, while the accusative cases belong to the ద్రుతప్రకృతులు *dratuprukṛatūlu*; but, in addition to this general distinction, it will be observed, that the pronouns of the two first persons have the inflexion entirely different from the accusative.

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THE PRONOUN OF THE FIRST PERSON.

<i>Singular.</i>		<i>Plural.</i>	
N:....నేను.....I		మేము.....We	
G:....నా - నాయొక్క...of me		మా - మాయొక్క...of us	
D:....నాకు.....to me		మాకు.....to us	
Acc:....నను or నన్ను.....me		మము or మమ్ము.....us	
Ab: ..నా...లో - చేత - లో in &c. me		మా...లో - చేత - లో .....in &c. us.	

Men of rank, speaking of themselves, generally use the plural మేము 248
We, for the singular నేను *I*: indeed, arrogance often induces inferior na-
 tives to apply the plural to themselves; but this is understood to be very
 improper when they address a superior. The Ratsawars and Velmawars in
 the Northern Circars, a bold warlike race of men, scarcely ever deign to
 speak of themselves in the singular number; even to a Bramin, their ac-
 knowledged superior in cast.

In the superior dialect, ఏను and ఏము are sometimes used for నేను 249
 and మేము.

THE PRONOUN OF THE SECOND PERSON.

Singular.	Plural.	
N:....నీవు.....thou	మీరు.....you	250
G:....నీ-నిమొక్క.....of thee	నీ-నీ మొక్క.....of you	
D:....నీకు.....to thee	మీకు.....to you	
Acc: నిను or నిన్ను.....thee	నిము or నిమ్ము.....you	
Ab:....నీ ..లో-చేత-తో in &c. thee	మీ ..లో-చేత-తో in &c. you	

Although both the singular and plural inflexions of this pronoun end 251
 in ర్, they take, in the dative cases, కు instead of కి, in opposition to the gene-
 ral rules 132-146 & 153.

Addressing inferiors, or conversing familiarly with equals, నీవు *thou*, 252
 the nominative singular of this pronoun, may be used; but, when we
 speak to superiors, or even to equals or inferiors, with any degree of
 kindness or respect, the plural మీరు *you*, is the only proper term of
 address. To be called నీవు *thou*, by a person decidedly his inferior, is
 an insult not to be borne by the most meek Hindoo, he will resent it as stu-
 did disrespect, couched in the most bitter terms of reproach.

When much deference is paid to men of superior age, rank, or learning, 253
 the speaker uses the words తాము or తమరు *they*, దేవర వారు or స్వామి
Lord, which correspond with the English phrases, *Sir, My Lord &c. &c.*

In the superior dialect ఈవు and ఈరు are sometimes used for నీవు 254
 and మీరు.

The pronouns of the first and second persons have their respective plu- 255
 ral numbers, మేము and మీరు, as given above, corresponding precisely

with our words *we* and *you*. But the first of these two pronouns in Teloo-goo has likewise another plural, applying to both persons jointly, which, from the want of a corresponding term in English, we are obliged also to translate *we*. This plural is declined as follows.

N:	.....మనము.....	<i>we</i>
G:	.....మన - మన యొక్క.....	<i>of us</i>
D:	.....మనకు.....	<i>to us</i>
Acc:	.....మనల or మనముల.....	<i>us</i>
Ab:	.....మన - లో - చేత - క్	<i>In &c. us</i>

There is a very material difference between మేము *we*, and మనము *we*: మేము is the plural of the first person only, it refers exclusively to those who speak; but మనము is a plural, used by the first person, but applicable to the first and second persons conjointly, it refers exclusively to neither, but includes both those who speak and those who are addressed, each of whom may be either one, or more persons; for example, if two gentlemen, meeting several Bramins, were to enquire who they were, they would not use the joint plural of the first and second persons and answer మనము (మనములము *we* (who speak and are addressed) *are* Bramins; for, in that case, they would be understood to affirm that the gentlemen also were Bramins. Using the plural of the first person, they would say మేము (మేములము *we* (who speak) *are* Bramins.

THE PRONOUNS OF THE THIRD PERSON.

256 The Teloo-goo pronouns of the third person may be divided into two classes; the definite, and the indefinite; the first referring to one or more particular defined objects, and the second referring to a number or collection of objects less defined. The first class consists of the demonstratives, and of the interrogative pronoun derived from them. The second class comprizes the collectives, and their interrogative.

257 The distinction of gender is confined to the pronouns of this person, and the mode in which it is defined in the singular number, is different from the mode in which it is marked in the plural. In the singular, the masculine gender is distinct from the feminine and neuter, which are both represented by the same word. In the plural, the masculine and the feminine are the

same, and the neuter is distinct from both. It is of importance that this peculiarity should be strongly impressed on the memory of the Student, for it will be found to pervade the verbs and adjectives, and materially to affect the construction of the language.

DEFINITE PRONOUNS.

258

DEMONSTRATIVE PROXIMATE.

Singular.

M.

F & N.

- N: ఏడు.....ఇది.....*he, she and it, this.*
 G: వీని or వీనియొక్క...దీని or దీనియొక్క *of him, her and it, this.*
 D: వీనికి.....దీనికి.....*to him, her and it, this.*
 Acc: వీని.....దీని.....*him, her and it, this.*
 Ab: వీని..లో-చేత-తో..దీని..లో-చేత-తో *in &c. him, her and it, this.*

Plural.

M. & F.

N.

- N: వీరు.....ఇవి.....*they, these.*
 G: వీరి or వీరియొక్క...వీటి or వీటియొక్క *of them, these.*
 D: వీరికి.....వీటికి.....*to them, these.*
 Acc: వీరిని.....వీటిని.....*them, these.*
 Ab: వీరి..లో-చేత-తో..వీటి..లో-చేత-తో *in &c. them, these.*

ఇది and ఇవి are vulgarly written యిది and యివి.

DEMONSTRATIVE REMOTE.

259

Singular.

M.

F & N.

- N: వాడు.....అది.....*he, she and it, that.*
 G: వాని-వానియొక్క...దాని-దానియొక్క *of him, her and it, that.*
 D: వానికి.....దానికి.....*to him, her and it, that.*
 Acc: వాని.....దాని.....*him, her and it, that.*
 Ab: వాని..లో-చేత-తో..దాని..లో-చేత-తో *in &c. him, her & it, that.*

Plural.

M. & F.

N.

- N: వారు.....అవి.....*they, those.*
 G: వారి-వారియొక్క...వాటి-వాటియొక్క *of them, those.*
 D: వారికి.....వాటికి.....*to them, those.*
 Acc: వారిని.....వాటిని.....*them, those.*
 Ab: వారి..లో-చేత-తో..వాటి..లో-చేత-తో *in &c. them, those.*

- 260 It will be observed that the change of *ī* to *a* and of *ī* to *u*, in the first syllable of these pronouns, is the only difference between them.
- 261 Besides the plurals *వీరు* and *వారు*, these two pronouns, like some of the regular *దేశ్యము* nouns, occasionally take irregular plurals; thus, *వీరు* often becomes *వీర్యులు* or *వీర్రు* and *వారు* is changed into *వార్యులు* or *వార్రు*. In this case, they make the inflexion plural *వీర్యులు* or *వీర్రు*, and *వార్యులు* or *వార్రు*; and the accusative plural *వీర్యును* or *వీర్రును*, and *వార్యును* or *వార్రును*.
- 262 In the common dialect, the accusatives *వీని* and *వారి* are respectively, written *వీన్ని* and *వారీన్ని*.
- 263 The singular numbers of the foregoing demonstrative pronouns, and their irregular plurals, are never used, except when inferiors or equals are spoken of: when persons of very high rank are the subject of conversation, the plurals *వారు* and *వీరు*, are used to express the English words *he* or *she*. But if the speaker alludes to a person only in a trifling degree respected by him, instead of the pronoun *వీడు*, he uses *ఇతడు* to denote a male, and *ఈవిడ* or *ఈపె* to denote a female; and instead of the pronoun *వాడు* - *అతడు* for the masculine, and *ఆవిడ* or *ఆపె* for the feminine gender; or if he alludes to a person considerably superior to him, yet not of very high rank, instead of *వీడు* he uses *ఈయన* to denote a male, and *ఈమె* to denote a female, and instead of *వాడు*, *అయన* for the masculine, and *ఆమె* for the feminine gender. These pronouns have no plural number, *ఇతడు* and *అతడు* are declined like nouns of the first declension; thus,

N:.....*అతడు*.....*he*.

G:.....*అతని* - *అతని మొక్క*.....*of him*.

D:.....*అతనికి*.....*to him*.

Acc:.....*అతని*.....*him*.

Ab:.....*అతని*.. *లో* - *చేత* - *లో* *in &c. him*.

ఈయన - *ఈవిడ* - *ఈపె* and *ఈమె* and *అయన* - *ఆవిడ* - *ఆపె* and *ఆమె* are declined like nouns of the third declension; thus,

N:	.....అయన.....	he.
G:	.....అయన - అయనయొక్క.....	of him.
D:	.....అయనకు.....	to him.
Acc:	.....అయనను.....	him.
Ab:	.....అయన..లో - చేత - ె.....	in &c. him.

Instead of వీటి and వాటి, in the neuter plural of the demonstrative 264 pronouns, we sometimes find వీని and వాని used in books.

INTERROGATIVE

Singular.

M.

F. & N.

N:	ఎవ్వడు.....	ఏది.....	who? which?
G:	ఎవ్వని-ఎవ్వనియొక్క.....	దేని-దేనియొక్క.....	of whom? which?
D:	ఎవ్వనికి.....	దేనికి.....	to whom? which?
Acc:	ఎవ్వని.....	దేని.....	whom? which?
Ab:	ఎవ్వని..లో-చేత-ౌ.....	దేని..లో-చేత-ౌ.....	in &c. whom? which?

Plural.

M. & F.

N.

N:	ఎవ్వరు.....	ఏవి.....	who? which?
G:	ఎవ్వరి-ఎవ్వరియొక్క.....	వేటి-వేటియొక్క.....	of whom? which?
D:	ఎవ్వరికి.....	వేటికి.....	to whom? which?
Acc:	ఎవ్వరిని.....	వేటిని.....	whom? which?
Ab:	ఎవ్వరి..లో-చేత-ౌ.....	వేటి..లో-చేత-ౌ.....	in &c. whom? which?

Instead of ఏది, the word ఎవ్వరే, which follows the rules for the first 265 declension, is often used, in the singular, to denote a female.

The initial ఎ & ఏ of the interrogative pronoun is constantly converted, 266 in the common dialect, into యె & యే.

In the common dialect, వీది - వాది and యెవ్వది are used, in the singu- 267 lar number of the definite pronouns, instead of వీని - వాని and ఎవ్వని.

INDEFINITE PRONOUNS.

As the pronouns of this class refer to a number of objects, they have no 268 singular, but are all of the plural number.

COLLECTIVES.

M & F.

N.

- N: ఇందఱు ఇన్ని *so many.*
 G: ఇందఱు-ఇందఱు మొక్క ఇన్నిటి-ఇన్నిటి మొక్క *of so many.*
 D: ఇందఱకి ఇన్నిటికి *to so many.*
 Acc: ఇందఱని ఇన్నిటిని *so many.*
 Ab: ఇందఱు..లో-చేత-తో ఇన్నిటి..లో-చేత-తో *in &c. so many.*

269 The initial ఇ of this pronoun is constantly written య, in the common dialect.

M & F.

N.

- N: అందఱు అన్ని *all.*
 G: అందఱు-అందఱు మొక్క అన్నిటి-అన్నిటి మొక్క *of all.*
 D: అందఱకి అన్నిటికి *to all.*
 Acc: అందఱని అన్నిటిని *all.*
 Ab: అందఱు..లో-చేత-తో అన్నిటి..లో-చేత-తో *in &c. all.*

M & F.

N.

- N: కొందఱు కొన్ని *a few.*
 G: కొందఱు-కొందఱు మొక్క కొన్నిటి-కొన్నిటి మొక్క *of a few.*
 D: కొందఱకి కొన్నిటికి *to a few.*
 Acc: కొందఱని కొన్నిటిని *a few.*
 Ab: కొందఱు..లో-చేత-తో కొన్నిటి..లో-చేత-తో *in &c. a few.*

INTERROGATIVE.

M & F.

N.

- N: ఎందఱు ఎన్ని *how many?*
 G: ఎందఱు-ఎందఱు మొక్క ఎన్నిటి-ఎన్నిటి మొక్క *of how many?*
 D: ఎందఱకి ఎన్నిటికి *to how many?*
 Acc: ఎందఱని ఎన్నిటిని *how many?*
 Ab: ఎందఱు..లో-చేత-తో ఎన్నిటి..లో-చేత-తో *in &c. how many?*

270 The initial ఎ of this pronoun is, in the common dialect, converted into య.

None of the foregoing pronouns of the third person can be used more than once in a sentence, with reference to the same person or thing. If I say, వాడు he, వానితంత్రితో with his father, వచ్చి నాడు has come, I should not be understood to express that he (the third person) has come with his own father, but that he (the third person) has come with the father of a fourth. If I ask పిదపనీనియింటికిపోయినాడా did he go to his house? I ask whether he (the third person) went to the house of another, not whether he went to his own house.

This peculiarity in the use of the pronouns of the third person, has given rise to the reflective pronoun నాను, which is the same for all genders, and is always used with reference to some nominative of the third person preceding it.

Singular.

N:.....నాను..... he, she, or it.

G:.....తన-తనయొక్క.....of him, her, or it.

D:.....తనకు.....to him, her, or it.

Acc:.....తను or తన్ను.....him, her, or it.

Ab:.....తన..లో - చేత-తో.....in &c. him, her, or it.

Plural.

N:.....వారు or వాము or తమరు they.

G:.....తమ or తమయొక్క.....of them.

D:.....తమకు.....to them.

Acc:.....తము or తమ్ము.....them.

Ab:.....తమ..లో - చేత-తో.....in &c. them.

we say వాడుతనతంత్రితోవచ్చి నాడు he came with his (own) father
పిదపతనయింటికిపోయినాడా did he go to his (own) house?

The pronoun ఏమి, commonly written ఎమి, what? is defective: its inflexion is ఏమిటి, or ఏటి, but it is seldom used, except in the nominative or dative case; thus, nom: sing: ఏమి, what? dat: sing: ఏటికి, or ఏమిటికి, to or for what? why?

- 274 The words ఇందు-అందు-ఎందు, when standing alone, are not to be considered pronouns, but adverbs, respectively denoting *in this place*, *in that place*, and *in what place* ? but when the postpositions కు-లో-చేత-వల్ల-కంటె-న, and a few others, are affixed to them, they are indeclinable pronouns, respectively denoting *this*, *that*, *what* ? as ఇందులో *in this*, and, అందుచేత *by that*, ఎందుకు *to or for what* ? *wherefore* ?



CHAPTER FOURTH.

ADJECTIVES.

OF దేశ్యము ADJECTIVES.

The దేశ్యము adjectives are indeclinable, varying neither in gender, in number, nor in case; but dependent for these distinctions upon the substantive nouns or pronouns, to some of which they are invariably prefixed. The following list, containing a few of the most common, will shew that they generally terminate in the short vowels - 9 or 0

చల్ల.....	cold.	కట్టి.....	strong, hard.
చిన్న.....	small.	మెత్త.....	soft.
పెద్ద.....	great.	మురికి.....	dirty.
ఓన్న.....	little.	తడి.....	damp, wet.
తెల్ల.....	white.	గుడ్డి.....	blind.
కల్ల.....	black.	చేదు.....	bitter.
ఎఱ్ఱ.....	red.	అందము.....	beautiful.
పచ్చ.....	yellow.	పొడుగు.....	tall, long.
చెడ్డ.....	bad.	వదులు.....	slack.
పాత.....	old.	వెడల్పు.....	broad.
కొత్త.....	new.	బరువు.....	heavy.
మగ.....	male.	తీవ్ర.....	sweet.
ముసలి.....	aged, old.	పులుసు.....	sour.
పొట్టి.....	short, small	నిజము.....	true.
మంచి.....	good.	చురుగు.....	sharp.

- 276 A number of దేశ్యము adjectives, ending in *-* and denoting qualities which are the peculiar objects of sight, taste, or touch, when prefixed to substantive nouns or pronouns, may, at pleasure, affix the particle *ని*; thus, నల్ల *black*, తెల్ల *white*, ఎఱ్ఱ *red*, పచ్చ *yellow*, చామ *azure blue*, తియ్య *sweet*, పుల్ల *sour*, తిన్న or మెత్త *soft*, prefixed to substantives, either remain unchanged, or become నల్లని - తెల్లని &c. as తెల్ల or తెల్లనిబట్ట *a white cloth*, తియ్య or తియ్యనివండు *a sweet fruit*, మెత్త or మెత్తనిపత్తి *soft cotton*.
- 277 To all దేశ్యము adjectives, when prefixed to substantives, we may, at pleasure, affix the particles అగు-అయిన or అయినటువంటి from the verb అవు to *become*; but these affixes do not alter their meaning in any way whatever; thus, పెద్ద *great*, గొప్ప *large*, క్షీణ *weak*, కుర్చి *blind*, పొట్టి *short*, వదులు *slack* &c. make పెద్దగు-గొప్పయిన or పెద్దయినటువంటియట్లు *a large house*, గొప్పగు-గొప్పయిన or గొప్పయినటువంటిమనిసి *a great person*, and so forth: these particles, however, cannot be added to the adjectives mentioned above as assuming *ని*, until that affix is first inserted; thus, we cannot say నల్లన but నల్లనైనబట్ట *black cloth*: it is at the same time to be remarked, that the addition of అగు-అయిన or అయినటువంటి to దేశ్యము adjectives is, in general, neither necessary nor elegant.

EXCEPTIONS.

- 278 The adjective చక్క *handsome or fine*, always affixes *ని*; thus, we say చక్కనిమనిసి *a handsome person*, not చక్కమనిసి.
- 279 వట్టి *empty*, మంచి *good*, and చిన్న *small*, take no affixes whatever; thus, వట్టిపెట్టె *an empty box*, మంచిమనిసి *a good person*, చిన్నకొట్టము *a small horse*.
- 280 The adjective సన్న *thin, small*, affixes, at pleasure, the syllable *ము*; to which అగు-అయిన or అయినటువంటి may be optionally added; thus, సన్నకాగితము or సన్నమైనకాగితము *thin paper*: when it assumes the syllable *ము*, it admits of another form, according to the following rule.

All *దేశ్యము* adjectives ending in *ము*, when prefixed to substantives, 281
either affix *లము* - *లియిన*, or *లియినటువంటి*, or change the final *ము*,
to *పు* or *చు*; thus, *అందము* *beautiful*, makes *అందములు* - *అందములు*
or *అందములు* *a beautiful face* or *faces*,
or *అందపు* or *అందచు* *మోము* or *మోములు* *a beautiful face*; or *faces*.

All other *దేశ్యము* adjectives ending in *చు*, when prefixed, without any 282
of the affixes abovementioned, to substantives beginning with a vowel, re-
quire the insertion of *ట*, to prevent hiatus; thus, *కలుకు* *sharp*, and *అన్ను* *an*
arrow, make *కలుకుటన్ను*, *a sharp arrow*; *నిష్క* *pure*, and *అద్దము*, *a mir-*
ror, make *నిష్కటద్దము*, *a pure mirror*.

Some *దేశ్యము* adjectives are derived from substantives in the follow- 283
ing manner.

SUBSTANTIVES.	ADJECTIVES.
ఓకము.....	<i>a leak</i>
కుండు.....	<i>lameness</i>
బున్న.....	<i>honey</i>
ఇనుము.....	<i>iron</i>
జనుము.....	<i>hemp, flax</i>
చెముడు.....	<i>deafness</i>

It is necessary to apprise the reader that many *దేశ్యము* nouns are used 284
both as adjectives and substantives, in the same manner as a number of terms
in our own language; thus, we say *తదినిండాపున్నది* *the damp is great*, and
తదిబట్ట *a damp cloth*, the word *తది* in Telugu, and *damp* in English,
being used, in these sentences, first as a substantive, and afterwards as an
adjective noun: thus, also, we find that *చేడు* means either *bitter* or
bitterness, *పొడవు* *tall* or *tallness*, *వెడల్పు* *broad* or *breadth*, *బాగు* *hea-*
thy or *weight*, *ఠివు* *sweet* or *sweetness*, &c. but *అందము* *beauty* or *beautiful*,
and other words in *ము*, which are used either as adjectives or substantives

may be considered properly to belong to the latter class of nouns ; for it will be observed that, by rule 281, they cannot be used in the former sense, without adding certain affixes, which as substantives they never assume.

OF తత్వము ADJECTIVES.

285 The rules which have been given for the derivation of substantive nouns from the Sanscrit, apply equally to the derivation of adjectives from that language: తత్వము adjectives, therefore, in opposition to దేశ్యము adjectives, admit of the distinctions of gender, number, and case.

Sanskrit.		Teloo goo.		
Crude	Adjective.	Masculine.	Feminine.	Neuter.
ధన్య.....	virtuous.....	ధన్యుఁడు.....	ధన్య.....	ధన్యము
నిపుణ.....	skilled.....	నిపుణుఁడు.....	నిపుణ.....	నిపుణము
స్వతంత్ర.....	independent.....	స్వతంత్రుఁడు.....	స్వతంత్ర.....	స్వతంత్రము
పరతంత్ర.....	dependent.....	పరతంత్రుఁడు.....	పరతంత్ర.....	పరతంత్రము
ప్రియ.....	dear.....	ప్రియుఁడు.....	ప్రియ.....	ప్రియము
బధిర.....	deaf.....	బధిరుఁడు.....	బధిర.....	బధిరము
అంధ.....	blind.....	అంధుఁడు.....	అంధ.....	అంధము
బాల.....	young.....	బాలుఁడు.....	బాల.....	బాలము
వృద్ధ.....	aged, old.....	వృద్ధుఁడు.....	వృద్ధ.....	వృద్ధము
శ్రేష్ఠ.....	excellent.....	శ్రేష్ఠుఁడు.....	శ్రేష్ఠ.....	శ్రేష్ఠము
నిర్మల.....	pure.....	నిర్మలుఁడు.....	నిర్మల.....	నిర్మలము
అల్ప.....	small, mean.....	అల్పుఁడు.....	అల్ప.....	అల్పము
ఉన్నత.....	lofty, tall.....	ఉన్నతుఁడు.....	ఉన్నత.....	ఉన్నతము
(హ) స్వ.....	short.....	(హ) స్వుఁడు.....	(హ) స్వ.....	(హ) స్వము
దీర్ఘ.....	long.....	దీర్ఘుఁడు.....	దీర్ఘ.....	దీర్ఘము
దరిద్ర.....	poor.....	దరిదుఁడు.....	దరిద్ర.....	దరిద్రము
యోగ్య.....	fit, proper.....	యోగ్యుఁడు.....	యోగ్య.....	యోగ్యము
విశాల.....	extensive.....	విశాలుఁడు.....	విశాల.....	విశాలము
చమత్కార్య.....	dexterous.....	చమత్కారి.....	చమత్కారిణి.....	చమత్కారి
అహంకార్య.....	arrogant.....	అహంకారి.....	అహంకారిణి.....	అహంకారి

తత్సమము adjectives, when immediately prefixed to substantives, do not 286
in general admit of declension. They usually require the particles *అను-*
అయిన or *అయినటువంటి* to be affixed to the nominative singular, if the
substantive be neuter, and if the substantive be masculine or feminine,
either to the singular or plural nominative, according as the substantive may
be in the singular or plural number: feminine తత్సమము adjectives in *-*,
before affixing these particles, previously change the final *-* into *అను* in
the singular, and *అను* or *అను* in the plural, from the word *అను*,
denoting a female; thus, *సుందర మైన యిల్లు* or *యిండ్లు* a handsome house
or houses, *సుందరు డైన పురుషుడు* a handsome man, *సుందరు డైన పురు*
షులు handsome men, *సుందరురా డైన స్త్రీ* a handsome woman, *సుందరు*
రాం *త్రయిన స్త్రీలు* or *సుందరురాండ్లయిన స్త్రీలు* handsome women.

Neuter తత్సమము adjectives in *ము*, instead of affixing *అను-అయిన* 287
or *అయినటువంటి*, may, like the *దేశ్యము* adjectives, change the final
ము, to *పు* or *పు*; thus, we may say *సర సపు* or *సర సపు* పలుకు or పలుకులు
a mellifluous expression or expressions (literally, words full of quintessence.)

Sanskrit adjectives ending in the terminations *వత్* and *మత్*, when adopt- 288
ed into Telooḡoo, change them, in the masculine gender to *వంతుడు* and
మంతుడు; in the feminine, to *వంతురాలు* and *మంతురాలు*, or *వతి* and
మతి; and in the neuter gender, to *వంతము* and *మంతము*, or *వత్తు* and *మత్తు*.

EXAMPLES.

Crude Adjective.	Masculine.	Feminine.	Neuter.
బలవత్ - strong.....	బలవంతుడు..	{ బలవంతురాలు.. } { బలవతి..... }	బలవంతము బలవత్తు
బుద్ధిమత్ - sensible	బుద్ధిమంతుడు..	{ బుద్ధిమంతురాలు } { బుద్ధిమతి..... }	బుద్ధిమంతము బుద్ధిమత్తు
భాగ్యవత్ happy, rich	భాగ్యవంతుడు..	{ భాగ్యవంతురాలు } { భాగ్యవతి..... }	భాగ్యవంతము భాగ్యవత్తు

తత్సమము adjectives, preceding తత్సమము substantives, often drop all 289
their Telooḡoo terminations, and are compounded with the substantive in
their uninflected or crude state, according to the rules of Sanscrit gram-
mar; thus,

దుష్టుఁడు....*wicked* andరాక్షసుఁడు *a giant* may become దుష్టరాక్షసుఁడు
[*a wicked giant*.
శ్రేష్ఠము....*excellent*, and ..అశ్వము*a horse*..... శ్రేష్ఠశ్వము *an*
[*excellent horse*
అధికము....*much* and.....ధనము.....*money*..... అధికధనము
[*much money*.
ధనవంతుఁడు *opulent*, and ప్రభువు.... *a master*..... ధనవత్ప్రభువు
[*an opulent master*.

- 290 In the common dialect, neuter adjectives in ము, of whatever class, are constantly prefixed, with the particles అను-అయిన or అయినటువంటి, to substantives of all genders and numbers promiscuously; thus, సుందరమును-సుందరమయిన or సుందరమయినటువంటి-పురుషుఁడు-పురుషులు-స్త్రీ-స్త్రీలు-ముఖము-ముఖములు &c. *a handsome man-men-woman-women-face-faces &c.*

- 291 The rules respecting తద్యవము and అన్యదేశ్యము substantives are also applicable to adjectives of the same descriptions.

OF ADJECTIVE PRONOUNS.

- 292 The adjective pronouns may be divided into the same classes as the substantive pronouns of the third person, viz. definite and indefinite, with the addition of the possessive pronouns.

POSSESSIVES.

- 293 The possessive pronouns consist of the possessive or genitive cases of the respective substantive pronouns, without the postposition యొక్క viz.

నా..... <i>my</i>	వాని.... <i>his (remote)</i>
మా..... <i>our</i>	దాని.... <i>her or its (do)</i>
మన..... <i>our</i>	వీరి..... <i>their M & F. (proximate)</i>
ది..... <i>thy</i>	వీటి..... <i>their N: (do)</i>
మీ..... <i>your</i>	వారి..... <i>their M & F. (remote)</i>
వీని..... <i>his (proximate)</i>	వటి..... <i>their N: (do)</i>
దీని..... <i>her or its (proximate)</i>	తన..... <i>his, her, its</i>
	తమ..... <i>their</i>

These pronouns are indeclinable; they are prefixed to nouns in the same 294 manner as the దేశ్యము adjectives, but without affixes of any kind; thus, నాయిల్లు *my house*, వారిగుట్టములు *their horses* &c.

DEFINITE PRONOUNS.

Each of the definite adjective pronouns consists of one long vowel, viz. 295 the demonstrative proximate ఈ, or, as it is vulgarly written, యీ, meaning *this*; the demonstrative remote ఆ *that*; and the interrogative ఏ or, as it is commonly written, యే, *what*? When prefixed to substantives, these pronouns are sometimes converted into their corresponding short vowels, and the following consonant is then doubled; thus, ఈశమలము or ఇక్కమలము or, as it is commonly written, యీశమలము or యిక్కమలము *this lotus*; ఆకాలము or అక్కాలము *that time*, ఏకాలము or ఏక్కాలము or as it is vulgarly written యేకాలము or యెక్కాలము *what time*? When the vowel is shortened, the శ is doubled, in each of these examples.

INDEFINITE PRONOUNS.

The indefinite adjective pronouns are prefixed to plural substantives, 296 without any intermediate affix; they are merely the nominative cases of the indefinite substantive pronouns of the third person, viz.

M. & F.	N.
ఇందలు.....	ఇన్ని..... <i>so many</i> ,
అందలు.....	అన్ని..... <i>all</i> ,
కొందలు.....	కొన్ని..... <i>a few</i> ,
ఎందలు.....	ఎన్ని..... <i>how many?</i>

The indeclinable particle అంత, commonly written అంతా, meaning the 297 whole, in full &c. affixed to substantives, has the same force as the pronouns అందలు or అన్ని prefixed to them; thus, అందలును సుమృతులు or సుసమృతలంత *all men*, అన్నివస్తువులు or వస్తువులంత *all things*.



CHAPTER FIFTH.



VERBS.

Teloogoo verbs are of four kinds; neuter, active, passive, and causal. 298

These verbs are divided into two parts, the affirmative, and the negative; 299
and each of these two parts has an indicative mood, an imperative mood,
participles, and a verbal noun. The affirmative verb has an infinitive, but
the negative verb has none.

INDICATIVE.

The Indicative mood, in the affirmative verb, has, properly, only four 300
tenses; the present, the past, the future, and the aorist. In the negative
verb, the aorist is the only tense. Each of these tenses has two numbers,
the singular, and the plural; and in each number there are three persons;
but there is no distinction of gender, except in the third person. In the
singular number of most of the tenses, the third person masculine is distin-
guished from the third person feminine and neuter both of which are the
same. In the plural, the third person masculine and feminine are one;
and the neuter is, in general, different from both. In a few cases, how-
ever, the third person is the same for all genders.

IMPERATIVE.

- 301 The imperative has two numbers; the singular and the plural. This mood, in the affirmative verb, has two persons; the 2d. in the singular, and the 1st. and 2d. in the plural. In the negative verb, it has the 2d. person only in each number.

PARTICIPLES.

- 302 The participles are of two distinct kinds: the one we shall denominate *verbal*, and the other *relative*, participles.
- 303 The affirmative verb has two verbal participles; the present and the past. The negative verb has one only, indefinite as to time. These verbal participles require the addition of some personal termination, or of some tense of another verb, in order to distinguish number and person. They can never be used as adjectives, or substantives, like the English participles, in such phrases as, *the sounding shore, by promising, in speaking, &c. &c.* they must almost invariably be followed by a personal termination, or be governed by some tense of a verb; as in the phrases, *frowning she speaks, pleased he departed, wondering he stands.* The words *frowning, pleased, and wondering*, represent the Teloogoo verbal participle; and the words *speaks, departed, and stands*, the Teloogoo governing verb.
- 304 In the affirmative verb, there are three relative participles; the present, the past, and the indefinite; in the negative verb the indefinite only. They admit of no personal terminations, they can precede no verb, and are termed *relative* participles, because the power of the English relative pronoun *who, which, that*, is inherent in them: they therefore always refer to some noun or pronoun with which they agree, as adjectives; thus, *a tree which grows, a horse that leaps*, would be expressed in Teloogoo by the relative parti-

ciples; viz. పెరిగినట్లు *a growing tree*, దుమికొట్టుము *a leaping horse*, In order that the reader may recollect that our relative pronouns are inherent in this part of the Telooḡoo verb, the relative *that* (selected, as agreeing promiscuously with all genders) will be prefixed to it in English; as, *that leaps, that grows &c.*

VERBAL NOUNS.

The verbal nouns are declinable substantives, expressing the action itself 305 which is signified by the verb. Those terminating in న్ము follow the rules for the second declension; and those ending in any other syllable, are declined like nouns of the third declension.



The origin of every part of the Telooḡoo verb may be traced to that 306 crude form of it termed the ధాతు *root*; which is sometimes also an abstract noun, and, in the common dialect, is often the 2d. person singular of the affirmative imperative. It always ends in చ; thus,

అలకించు.....	to hear, to listen.
అడ్డనంచు.....	to prevent, to oppose.
దూరదించు.....	to console, to comfort.
ఎదిరించు.....	to oppose.
కుమ్మరించు.....	to pour.
తెగించు.....	to venture, to dare.
దీవించు.....	to bless.
పవ్వరించు.....	to lie down.
చిగుళ్ళు.....	to bud.
తలచు.....	to think.
ప్రేరేచు.....	to induce, to excite.

ఎగయు	to fly.
పెనయు	to be twisted.
మెలుయు	to shine.
కూయు	to make a noise, to bark.
చేయు	to make.
వ్రాయు	to write.
కరియు	to rain.
అడుగు	to ask.
ఠలుము	to thunder.
ఎగురు	to fly.
కడుగు	to clean, to wash.
చదువు	to study, to read.
తిలుగు	to wander, to turn back.
దునుకు	to leap.
పెరుగు	to grow.
వడుపు	to spin.

307 It is necessary to remark that although the Teloo goo root has been translated with *to*, the sign of the English infinitive, it is never used in an infinitive signification,

308 From the root thus terminating in *చ*, are formed the verbal participles, and the infinitive of the affirmative verb; and from these three principal parts of the verb, viz. the root, the verbal participles, and the infinitive of the affirmative verb, spring all the rest of it's parts, both affirmative, and negative, as shewn in the following table.

THE PRINCIPAL PARTS OF THE VERB.

From the root in *వ*, the present verbal participle is formed, by adding 309
చ in the superior, and *చు* in the inferior dialect; thus, *కొట్టు*, to beat,
 makes *కొట్టుచ* or *కొట్టుచు*, beating. The participle *ఉన్న* from the root
ఉం to be, may be added, as an auxiliary, to each of these participles,
 which, by the rules for *Sundhi*, make *చున్న* and *చున్న* respectively;
 hence *కొట్టుచున్న* and *కొట్టుచున్న* beating.

The past verbal participle is formed by changing *వ* of the root into *వి*; 310
 in other words, as expressed in the table, by adding *వి* to the root in *వ*, the
 final *వ* being dropped: thus, from *కొట్టు*, to beat, comes *కొట్టి*, having
 beaten.

The infinitive is formed by merely dropping the final *వ* of the root; thus, 311
 from the root *కొట్టు* comes *కొట్ట*, to beat.

INDICATIVE MOOD.

The present tense is derived from the present verbal participles; the past 312
 tense from the past verbal participle; the future and the affirmative aorist
 from the root, and the negative aorist from the infinitive, by the addition
 of the affixes shewn in the table, which consist partly of certain termina-
 tions defining the several persons singular and plural, partly of particles
 interposed between these personal terminations, and the principal parts of
 the verb, whence the tenses are derived.

PERSONAL TERMINATIONS.

The personal terminations of the verb are derived from the substantive 313
 pronouns.

The personal terminations of the first and second persons are. 314

For all the tenses, except the first form }
 of the past tense } For the first form of the past tense.

Singular.....	1 ను.....	ని
	2 న్న.....	వి
Plural.....	1 ము.....	ను
	2 రు.....	రి

- 315 Except the first form of the past tense, which merely converts the final \bar{v} to \bar{y} , the first person singular of all the tenses ends in \bar{nu} , the termination of the pronoun నేను *I*; the second person singular, in the same manner, terminates in \bar{nu} , the final syllable of నీవు *thou*; the first person plural ends in \bar{mu} , the termination of వేము *we*; and the second person plural ends in \bar{nu} , the termination of మీరు *you*.

- 316 The personal terminations of the third person are not so regular: they stand thus.

	Present.	Past.		Future.		Aorist.	Negative Aorist.
		1st. form	2d. form	1st. form	2d. form		
Singular.	మ.	.....చు	.....ను	.....చు	.....ని	.....ను	.....చు
	క.	.....ది	.....ను	.....ని	.....ని	.....ను	.....దు
	న.	.....రు	.....రు	.....రు	.....రు	.....రు	.....రు
Plural.	మ.	.....చు	.....చు	.....చు	.....చు	.....చు	.....చు
	క.	.....ది	.....ది	.....ది	.....ది	.....ది	.....ది
	న.	.....రు	.....రు	.....రు	.....రు	.....రు	.....రు

- 317 In the present tense, in the second form of the past and in the negative aorist, the third person singular ends, in the masculine, with \bar{nu} , the final syllable of the pronouns నీవు or వాచు *he*; in the feminine and neuter gender of the two first mentioned tenses, it terminates with \bar{di} , the final syllable of the pronouns ఇది or అది *she or it*; but in the feminine and neuter of the last mentioned tense, it ends, with \bar{du} . The first form of the past tense, and the affirmative aorist, have \bar{nu} , and the two forms of the future \bar{ni} , for all genders in the third person singular.

- 318 Except the first form of the perfect tense, which merely converts \bar{v} into \bar{y} , the third person plural of all the tense in the masculine and feminine genders ends in \bar{nu} , the final syllable of the pronouns వీరు or వారు *they*; in the neuter of the present tense, and of the second form of the past tense, it ends in \bar{ni} , the final syllable of the neuter pronouns ఇది or అది *they*; but the other tenses have the neuter plural the same as in the neuter singular, except the negative aorist, which terminates in \bar{nu} .

INTERMEDIATE PARTICLES.

Before affixing the personal terminations above stated to the principal parts of the verb, from which the tenses are derived ; the affirmative tenses assume certain intermediate particles, which are the same for the first and second persons both singular and plural, but are liable to variation in the third person, as shewn below.

1st. and 2d. persons singular and plural.		3d. person singular.	3d. person plural.
M.		F. S. N.	M. S. F. N.
Present	—	—	—
Past	{ 1st. form — ॐ —	—	—
	{ 2d. form — ॐ —	—	—
Future	{ 1st. form — ॐ —	— ॐ —	— ॐ —
	{ 2d. form — ॐ —	— ॐ or ॐ —	— ॐ or ॐ —
Aorist	— ॐ —	— ॐ —	— ॐ —

In the present tense, long ॐ (ॐ) is prefixed to all the personal terminations, except the third person feminine or neuter in the singular, and the third person neuter in the plural, which prefix ॐ.

In the first form of the past tense, ॐ is prefixed to all the personal terminations, except to those of the third person, which take ॐ before them in the singular, and in the neuter plural: in the masculine and feminine plural, there is no prefix. In the second form of the past tense, ॐ is prefixed to all the personal terminations, except the third person feminine and neuter in the singular, and the third person neuter in the plural, which prefix ॐ.

The first form of the future prefixes ॐ to all the personal terminations, except to those of the third person singular and the neuter of the third person plural, which prefix ॐ. The second form prefixes ॐ to all the personal terminations ; but in the third person singular, and in the neuter of the third person plural, it may at pleasure be changed into ॐ.

The affirmative aorist prefixes ॐ to all the personal terminations, except to those of the third person singular, and of the neuter third person plural, which take no prefix.

- 324 The negative aorist does not assume any prefix before the personal terminations.

PRESENT TENSE.

- 325 The personal terminations, connected with the intermediate particles for the present tense, are exhibited in the table; thus, నాను - చు - చున్నది. &c. When these affixes are added to the present verbal participle, in order to form the present tense, the final *u* of the participle is dropped, and the present verbal participle, in all verbs, having four forms, viz. చు - చు - చున్ను. and చున్ను, the present tense, which is formed from the participles, has also four forms, viz. చాను - తాను - చునాన్ను - చున్నాను &c. thus, the present verbal participles కొట్టుచు - కొట్టుచు - కొట్టుచున్ను and కొట్టుచున్ను *beating*, respectively, make కొట్టుచాను &c. కొట్టుతాను &c. కొట్టుచున్నాను &c. or కొట్టుచున్నాను &c. *I &c. beat*; but it will be seen, from the table, that the third person feminine or neuter in the singular, and the third person neuter in the plural, are not added to the participles in చున్ను or చున్ను, but only to those in చు or చు: they have, therefore, only two forms; viz. చున్నది or చున్నది - చున్నవి or చున్నవి respectively; for the conversion in the singular of న్న to *o*, in the common dialect, can hardly be reckoned a new form; thus, కొట్టుచున్నది or కొట్టుచున్నది *she or it beats* కొట్టుచున్నవి or కొట్టుచున్నవి *they beat*. The participles in చు and చున్ను are both strictly grammatical, but those in చు and చున్ను are generally used in the common dialect. Of the four forms of the present tense derived from these participles, that only which is derived from the participle in చున్ను viz చున్నాను &c. is strictly grammatical, the form derived from the grammatical participle in చు, viz చాను, is vulgar, and it's use is confined chiefly to the religious bramins of the Northern districts: but the forms derived from the participles in చు and చున్ను, viz తాను and చున్నాను &c. are in common use, and should always be selected in preference to the other forms, when we speak the language.

PAST TENSE.

There is not any variation in the past verbal participle, from which the two 326 forms of the past tense are derived; their formation, as shewn in the table, is therefore very simple; కొట్టి *having beaten* makes in the first form కొట్టిరి *I have beaten*, కొట్టితి *thou hast beaten* &c. The third person of the first form is కొట్టెను *he, she, or it has beaten*, the ఁ of కొట్టి being dropped when the termination ను, beginning with a vowel, is added to it. In the second form, కొట్టి *having beaten*, makes కొట్టినాను &c. *I have beaten* &c. Both of these forms are strictly grammatical, and both are equally in common use.

FUTURE.

All the terminations added to the root, to compose the two forms of 327 this tense, commence with vowels; the final ఁ of the root is therefore dropped, when they are added to it; thus, the root కొట్టు makes కొట్టెదను or కొట్టెను, *I will beat*. The second form of this tense is used by the vulgar only. The first person singular of the second form of this tense must not be confounded with the third person singular in the first form of the past tense. కొట్టెను *I will beat* is entirely distinct, in meaning, from కొట్టెను *he, she, or it has beaten*; but the only difference in writing or pronouncing them, is, that the ఁ before ను is long in the former, and short in the latter. It is of much importance to the reader to understand that the two forms of the future tense are seldom used; the present or the aorist being commonly substituted for them.

AORIST.

The formation of the affirmative aorist from the root, and of the nega- 328 tive aorist from the infinitive, by the addition of the affixes shewn in the table, is so simple, as scarcely to require explanation: the root కొట్టు makes it's affirmative aorist కొట్టుదును, *I do beat, have beaten, or will beat*; and from the infinitive కొట్ట comes కొట్టను, *I do not beat, have not beaten, or will not beat*.

IMPERATIVE, PARTICIPLES, AND VERBAL NOUNS.

AFFIRMATIVE VERB.

The affirmative imperative is formed by adding to the root ము or వి 329 for the 2d. person singular; దుము, or in the common dialect దాము,

for the 1st. person plural; and చదు or చడి for the 2d. person plural: the last mentioned termination, in the common dialect, is added to the infinitive, instead of the root; thus, from కొట్టు come కొట్టును or కొట్టువా *beat thou*, కొట్టుదుము, or in the common dialect కొట్టుదాము, *let us beat*, కొట్టుచు or కొట్టుచి, or in the common dialect కొట్టించి, *beat ye*; the reader however will bear in mind that, by rule 306, the root itself, in the common dialect, is often used as the 2d. person singular of the affirmative imperative; instead of కొట్టుము or కొట్టువా, therefore, we constantly say కొట్టు *beat thou*.

- 330 The formation of the verbal participles, in the affirmative verb, has already been explained; see rules 309 and 310: it only remains therefore to shew the manner in which the *relative* participles are formed: the present relative participle is formed from the present verbal participles in న్ను, by changing న్ను into న్న: there are two verbal participles in న్ను, viz. the grammatical participle in చున్ను, and the common participle in రున్ను; the relative participle therefore has also two corresponding forms, చున్న and రున్న; thus, from కొట్టుచున్ను and కొట్టురున్ను *beating*, come కొట్టుచున్న and, in the common dialect, కొట్టురున్న *that beats*. The past relative participle is formed by adding the syllable న to the past verbal participle; thus, from కొట్టి *having beaten*, comes కొట్టిన *that has beaten*; the indefinite relative participle is formed by adding to the root ఁదు or ఁది in the inferior, and -సి or -కి in the common dialect, and as all these terminations commence with a vowel, the *v* final of the root must be dropped when they are added; thus, the root కొట్టు makes its indefinite relative participle కొట్టెదు or కొట్టెది in the superior dialect, and in the common dialect, కొట్టి or కొట్టిటి *that beats, has beaten, or will beat*. The root itself is sometimes, in books, used as the indefinite relative participle.

- 331 The affirmative verbal noun is formed by adding ఁ to the root, or in the common dialect, by adding డము to the infinitive; thus, from కొట్టు comes కొట్టఁ, or in the common dialect కొట్టడము *the beating*.

NEGATIVE VERB.

The negative imperative is formed by adding to the infinitive *కుము* or *కుమి*, or in the common dialect *క*, for the 2d. person singular; and *కుచు* or *కుచి*, or in the common dialect *కచి*, for the 2d. person plural; thus, from *కొట్ట* to beat comes *కొట్టకుము* or *కొట్టకుమి* or *కొట్టక* beat not thou, and *కొట్టకుచు* or *కొట్టకుచి* or *కొట్టకచి* beat not ye. By adding to the infinitive *క*, we form the negative verbal participle; by adding to it *ని*, we form the negative relative participle; and by adding to it *దు*, we form the negative verbal noun; thus, from *కొట్ట* to beat comes *కొట్టక* without beating or having beaten; *కొట్టని* that does not, has not, or will not beat; and *కొట్టదు* the not beating.



Neuter and active verbs are conjugated in the same manner: we shall therefore treat of them conjointly; merely distinguishing the *దేశ్యము* from the *తత్సమము* verbs: we shall afterwards submit an example of the passive verb, and shall conclude this chapter with a few remarks on the causal verb.

OF దేశ్యము VERBS.

Roots in *చ* or *ఞ* undergo certain changes to which other verbs are not liable: we shall therefore divide the verbs into three conjugations; the first including all verbs the root of which terminates in any other syllable than *ము* or *చ*; the second all those that have the root in *ఞ*; and the third all those of which the root terminates in *చ*; and, in giving an example of each conjugation, we shall place first the correct grammatical form, the common forms following in order, as they more or less approach to it.

FIRST CONJUGATION.

All the roots that terminate in any other syllable than *ము* or *చ* belong to this conjugation; and merely require the addition of the different terminations mentioned in the foregoing table.

The root *కొట్ట* to beat, is selected as an example of this conjugation.

Root.....	కొట్టు	common.	common.
Present verbal participle.....	కొట్టుచున్ను..కొట్టుచు..కొట్టుచున్ను..కొట్టుచు	beating.	
Past...do.....	కొట్టి	having beaten.	
Infinitive.....	కొట్టు	to beat.	

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	కొట్టుచున్నాను.....	కొట్టుచాను.....	I beat.
	2d.	కొట్టుచున్నావు.....	కొట్టుచావు.....	Thou beatest.
	3d.	కొట్టుచున్నాడు.....	కొట్టుచాడు.....	He beats.
	F. & N.	కొట్టుచున్నది.....	{ కొట్టుచున్నది or కొట్టుచుంది.. }	She or it beats.
Plural.	1st.	కొట్టుచున్నాము.....	కొట్టుచాము.....	We beat.
	2d.	కొట్టుచున్నారు.....	కొట్టుచారు.....	You beat.
	3d.	కొట్టుచున్నారు.....	కొట్టుచారు.. }	They beat.
	N. & S. P.	కొట్టుచున్నవి.....	కొట్టుచున్నవి }	
Singular.	1st.	కొట్టుచున్నాను.....	కొట్టురాను.....	I beat.
	2d.	కొట్టుచున్నావు.....	కొట్టురావు.....	Thou beatest.
	3d.	కొట్టుచున్నాడు.....	కొట్టురాడు.....	He beats.
	F. & N.	కొట్టుచున్నది.....	కొట్టుచున్నది }	She or it beats.
		కొట్టుచుంది.....	కొట్టుచుంది.. }	
Plural.	1st.	కొట్టుచున్నాము.....	కొట్టురాము.....	We beat.
	2d.	కొట్టుచున్నారు.....	కొట్టురారు.....	You beat.
	3d.	కొట్టుచున్నారు.....	కొట్టురారు.. }	They beat.
	N. & S. P.	కొట్టుచున్నవి.....	కొట్టుచున్నవి }	

PAST.

Singular.	2d. 1st.	కొట్టెను	కొట్టెను	I have beaten.
	3d.	కొట్టెను	కొట్టెను	Thou hast beaten.
	4d.	కొట్టెను	కొట్టెను	He has beaten.
	5d.	కొట్టెను	కొట్టెను	She, or it has beaten.
Plural.	2d. 1st.	కొట్టెను	కొట్టెను	We have beaten.
	3d.	కొట్టెను	కొట్టెను	You have beaten.
	4d.	కొట్టెను	కొట్టెను	They have beaten.
	5d.	కొట్టెను	కొట్టెను	They have beaten.

FUTURE.

Singular.	1st.	కొట్టెను	కొట్టెను	I shall beat.
	2d.	కొట్టెను	కొట్టెను	Thou wilt beat.
	3d.	కొట్టెను	కొట్టెను	He, she or it will beat.
	4d.	కొట్టెను	కొట్టెను	He, she or it will beat.
Plural.	1st.	కొట్టెను	కొట్టెను	We shall beat.
	2d.	కొట్టెను	కొట్టెను	You will beat.
	3d.	కొట్టెను	కొట్టెను	They will beat.
	4d.	కొట్టెను	కొట్టెను	They will beat.

Singular.	1st.	కొట్టెను	కొట్టెను	I beat, did beat, or shall beat.
	2d.	కొట్టెను	కొట్టెను	Thou beatest, didst beat, or will beat.
	3d.	కొట్టెను	కొట్టెను	He, she, or it beats, did beat, or will beat.
	4d.	కొట్టెను	కొట్టెను	He, she, or it beats, did beat, or will beat.
Plural.	1st.	కొట్టెను	కొట్టెను	We beat, did beat, or shall beat.
	2d.	కొట్టెను	కొట్టెను	You beat, did beat, or will beat.
	3d.	కొట్టెను	కొట్టెను	They beat, did beat, or will beat.
	4d.	కొట్టెను	కొట్టెను	They beat, did beat, or will beat.

IMPERATIVE MOOD.

Plural. Singular.	2d. 1st. 2d.	కొట్టుము.....కొట్టుమీ.....కొట్టు.....beat thou.
		కొట్టుదము.....కొట్టుదాము.....let us beat.
		కొట్టుదు.....కొట్టుడి.....కొట్టుండి.....beat ye.

RELATIVE PARTICIPLES.

PRESENT.

కొట్టుచున్న.....కొట్టుచున్న.....that beats.

PAST.

కొట్టెన.....that has beaten.

INDEFINITE.

కొట్టు..కొట్టెడు..కొట్టెడి..కొట్టే..కొట్టి that beats, has beaten, or will [beat.

VERBAL NOUN.

కొట్టుట.....కొట్టడము.....the beating.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	2d. 1st. 3d.	కొట్టను.....I do not, did not, or shall not beat.
		కొట్టెన.....Thou dost not, didst not, or wilt not beat.
		కొట్టెడు.....He does not, did not, or will not beat.
		కొట్టెడి.....She, or it, does not, did not, or will not beat.
Plural.	2d. 1st. 3d.	కొట్టము.....We do not, did not, or shall not beat.
		కొట్టరు.....You do not, did not, or will not beat.
		కొట్టరు.....They do not, did not, or will not beat.
		కొట్టెన.....They do not, did not, or will not beat.

IMPERATIVE.

Plu. : Sing.	2d. 2d.	కొట్టకుము.....కొట్టకుమీ.....కొట్టకు.....beat not thou.
		కొట్టకుడు.....కొట్టకుడి.....కొట్టకుండి beat not ye.

VERBAL PARTICIPLE.

కొట్టక.....without beating, or without having beaten.

RELATIVE PARTICIPLE.

కొట్టని.....that does not, did not, or will not beat.

VERBAL NOUN.

కొట్టమి.....the not beating.

The following are a few examples of the numerous verbs in the first 337 conjugation which, in all their forms, are similar to కొట్టు to beat.

Root. Present verbal participles. Past verbal participles. Infinitive.

పలుకు.....పలుకుచున్న &c.....పలికి.....పలుక.....to utter, to pronounce.

అమ్ము.....అమ్ముచున్న &c.....అమ్మి.....అమ్ము.....to sell.

అల్లు.....అల్లుచున్న &c.....అల్లి.....అల్లి.....to plait.

ఆడు.....ఆడుచున్న &c.....ఆడి.....ఆడ.....to play.

ఆరు.....ఆరుచున్న &c.....ఆరి.....ఆర.....to become cool, to be
[extinguished.

ఈడు.....ఈడుచున్న &c.....ఈడి.....ఈడ.....to swim.
ఈను.....ఈనుచున్న &c.....ఈని.....ఈన.....to bring forth, to pro-
[duce, applied to cattle, or grain.

ఉబ్బు.....ఉబ్బుచున్న &c.....ఉబ్బి.....ఉబ్బు.....to swell.

ఉకొట్టు.....ఉకొట్టుచున్న &c.....ఉకొట్టి.....ఉకొట్ట.....to listen.

ఉండు.....ఉండుచున్న &c.....ఉండి.....ఉండ.....to be rocked.

ఉను.....ఉనుచున్న &c.....ఉని.....ఉన.....to lean upon.

ఎక్కు.....ఎక్కుచున్న &c.....ఎక్కి.....ఎక్కు.....to mount.

ఎండు.....ఎండుచున్న &c.....ఎండి.....ఎండ.....to dry.

అదుము.....అదుముచున్న &c.....అదిమి.....అదమ.....to press.

ఇలుకు.....ఇలుకుచున్న &c.....ఇనికి.....ఇలుక.....to insert (in writing.)

ఉడుకు.....ఉడుకుచున్న &c.....ఉడికి.....ఉడక.....to boil.

ఉరుకు.....ఉరుకుచున్న &c.....ఉరికి.....ఉరక.....to wash, to bleach.

ఉబుకు.....ఉబుకుచున్న &c.....ఉబికి.....ఉబక.....to overflow.

Root. Present verbal participle. Imperative.

కొలుకు	కొలుకుచున్నది	కొలుక	to bite.
దొలుకు	దొలుకుచున్నది	దొలుక	to be found.
నలుకు	నలుకుచున్నది	నలుక	to cut.
వగులు	వగులుచున్నది	వగల	to break.

EXCEPTIONS.

- 338 The undermentioned and a few other roots ending in ను, when followed by చు or దు, change నుచు or నుదు, at pleasure, into న్చు or ంచు, న్దు or ందు; and in these verbs, the syllables చి or ను, followed by ం, are invariably changed into ం, the ం being at the same time converted into ం.

లను	to say.
కను	to set, to bring forth.
కను	to buy, to take.
చిను	to hear.
కిను	to eat.

- 339 For instance, కను to buy, in order to form the present affirmative verbal participle, adds చు, and makes కనుచు or కన్చు or కంచు buying; and in the affirmative aorist కనుదును or కన్దును or కందును. In the second and third persons plural of the affirmative aorist, instead of కందురు, we may, by a rule applicable to these verbs only, change the ం of దు, or the దు itself, into ం; thus, కందురు or కందు, you or they buy, did buy, or will buy, thus also కను followed by చున్న, makes కంబున్న buying; and, in the perfect tense, కని, followed by కిని, makes కంబిని I have bought.

- 340 The foregoing verbs, together with
- | | | | |
|------|-------------------|------|--------------------|
| చను | to go | నకు | to laugh or smile. |
| చెరు | to be corrupted | కెకు | to suit, to fit. |
| వరు | to full | కెకు | to break. |
| బిరు | to place, to keep | డికు | to descend. |

may at option change ു, at the commencement of any of the terminations mentioned in the table, into ുയ; thus, కొనెను or కొనియెను *he has bought*, కొనెదను or కొనియెదను *I shall buy*.

All the roots mentioned above as exceptions, instead of forming the 341 past relative participle of the affirmative verb in the regular manner, may, at pleasure, form it by changing the final ു of the root into ു and doubling the preceding consonant; thus, we say either కొనిన or కొన్న that bought, తగిన or తగ్గ that fitted.

The roots in ను specified in rule 333, together with the three roots in చు 342 mentioned in rule 340, contract the second form of the past tense, in a manner peculiar to themselves; by doubling the consonant of the second syllable, which coalesces with the vowel of the third syllable, and rejecting both the vowel of the second syllable, and the consonant of the third syllable; thus, కొనినాను *I bought*, becomes కొన్నాను, and పడినాను, *I fell*, becomes పడ్డాను.

The verb కొను, *to buy*, is here given at full length, as an example of 343 the irregular verbs of this conjugation.

Root.....	కొను.	common.	common.
Present verbal participle	కొనుచున్ను..కొంచున్ను..కొనుచు..కొంచు..		
	[కొంటున్ను..కొంటు....	buying.	
Past.....	కొని.....	having bought.	
Infinitive.....	కొన.....	to buy.	

Verbs in ను, such as కొను, do not derive any form of the present tense 344 from the participle in నుచు.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

1st	కొనుచున్నాను.....	కొంచున్నాను.....	<i>I buy.</i>
2d	కొనుచున్నావు.....	కొంచున్నావు.....	<i>Thou buyest.</i>
3d	కొనుచున్నాడు.....	కొంచున్నాడు.....	<i>He buys.</i>
4th	కొనుచున్నది.....	కొంచున్నది.....	<i>She or it buys.</i>

Plural.	1st.	కొనుచున్నాము.....కొంచున్నాము.....	<i>We buy.</i>
	2d.	కొనుచున్నాగు.....కొంచున్నాగు.....	<i>You buy.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొనుచున్నారు..... కొనుచున్నవి..... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొంచున్నారు..... కొంచున్నవి..... </div> </div>	<i>They buy.</i>

common.

common.

common.

Singular.	1st.	కొంటున్నాను....కొంటాను.....	<i>I buy.</i>
	2d.	కొంటావు....కొంటున్నావు....కొంటావు.....	<i>Thou buyest.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొంటాడు.... కొంటున్నది.... కొంటుంది.... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొంటున్నాడు.... కొంటున్నది.... కొంటుంది.... </div> </div>	<i>He buys.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొంటున్నది.... కొంటుంది.... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొంటున్నది.... కొంటుంది.... </div> </div>	<i>She or it buys.</i>

Plural.	1st.	కొంటున్నాము....కొంటాము.....	<i>We buy.</i>
	2d.	కొంటారు....కొంటున్నారు....కొంటారు.....	<i>You buy.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొంటారు.... కొంటున్నవి.... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొంటున్నారు.... కొంటున్నవి.... </div> </div>	<i>They buy.</i>

P A S T.

peculiar.

Singular.	1st.	కొంటిని.....కొనినాను.....	<i>I bought.</i>
	2d.	కొంటివి.....కొనినావు.....	<i>Thou boughtest.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొనెను.... కొనెను.... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొనినాడు.... కొనినది.... </div> </div>	<i>He bought.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొనెను.... కొనింది.... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొనినది.... కొనింది.... </div> </div>	<i>She or it bought.</i>

Plural.	1st.	కొంటిను.....కొనినాము.....	<i>We bought.</i>
	2d.	కొంటిరి.....కొనినారు.....	<i>You bought.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> కొనిరి .. కొనెను.... </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div> కొనినారు.... కొనినవి.... </div> </div>	<i>They bought.</i>

FUTURE.
common.

<i>Singular.</i>	1st.	అనుచును	అనుచు	<i>I shall buy.</i>
	2d.	అనుచువు	అనువు	<i>Thou wilt buy.</i>
		<i>M.F.&N.</i>	{ అనుచుని	} <i>He she or it will buy.</i>
			{ అనుచుని	
<i>Plural.</i>	1st.	అనుచుము	అనుచుము	<i>We shall buy.</i>
	2d.	అనుచును	అనుచును	<i>You will buy.</i>
		<i>N.M.&F.</i>	{ అనుచురు	} <i>They will buy.</i>
			{ అనుచుని	
			అనుచుని	

AORIST.

Singular.	1st.	అనుచును...కొందును...	I buy, bought, or shall buy.
	2d.	అనుచువు ....కొందువు	Thou buyest, boughtest, or wilt buy.
		M.F.&N.	} He, she, or it buys, bought, or will buy.
3d.	అనుచును.....		
Plural.	1st.	అనుచుము..కొందుము..	We buy, bought, or shall buy.
	2d.	అనుచురు.. { కొందురు..	} You buy, bought, or will buy.
		OR అనుచురు...	
			} They buy, bought, or will buy.
	3d.	అనుచురు...కొందురు..	
		N. M.&F.	
		అనుచుని	

IMPERATIVE MOOD.
common.

అనుచు	అనుచునా	అను	<i>buy thou.</i>
అనుచుము	అనుచుము	అనుచుము	<i>let us buy.</i>
అనుచు	అనుచు	అనుచు	<i>buy ye.</i>

RELATIVE PARTICIPLES.
PRESENT.

అనుచున్న	అనుచున్న	అనుచున్న	<i>that buys.</i>
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PART.

కొనెన కొన్న that bought.

INDEFINITE.

common, common.

కొను..కొనదు..కొనెడి..కొనే..కొనేటి.. that buys, bought, or will buy.

VERBAL NOUN.

common.

కొనుట కొనడము the buying.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st. 2d. 3d. F.S.N.H.	కొనను.....	I do not, did not, or shall not buy.
		కొనవు.....	Thou dost not, didst not, or wilt not buy.
		కొనఁడు.....	He does not, did not, or will not buy.
		కొనదు.....	She or it does not, did not, or will not buy.
Plural.	1st. 2d. 3d. S.P.N.F.	కొనము.....	We do not, did not, or shall not buy.
		కొనర.....	You do not, did not, or will not buy.
		కొనరు.....	They do not, did not, or will not buy.
		కొనవు.....	

IMPERATIVE MOOD.

common.

Plu: Sing.	2d.	కొనకుము.....	కొనకు కొనక buy not thou.
		కొనకుదు.....	కొనకుడి కొనకండి buy not ye.

common.

VERBAL PARTICIPLE.

కొనక without buying, or without having bought.

RELATIVE PARTICIPLE.

కొనని that does not, did not, or will not buy.

VERBAL NOUN.

కొనని the not buying.

N : B : the verb కొను has two irregular forms in the second person of the affirmative imperative, viz. కొమ్ము or కొచ్చొ buy thou కొందు or కొండి buy ye.

SECOND CONJUGATION IN యు.

All verbs having the root in యు form the affirmative aorist and imperative, either in the manner explained in the table rule 308; or by changing యుడు of the affirmative aorist into శు, and యుద of the affirmative imperative into త; and, in these cases, if the vowel preceding యు be య, it must be changed into వ; thus, from చేయు *to do* comes చేయుదును or చేతును *I do, did, or shall do*. చేయుదము or చేతము *let us do*; but the root తదియు, which has య preceding యు, makes తదియుదును or తడుతును, and తదియుదము or తడుతము, never తదితును and తదితము.

In the common dialect, roots in యు form the second person of the affirmative imperative by changing the యు into యి; thus, చేయు *to do* makes చేయి *do thou*.

Roots in యు, when they affix య or ా, or terminations beginning with these vowels, as shewn in the table, rule 303, invariably change the final syllable యు into శు or శు; thus, the root చేయు *to do*, when it adds య to form the past verbal participle, makes చేసి or చేశి *having done*, and when it adds ాదను to form the future, it makes చేసెదను or చేశెదను, &c. never చేయెదను &c.: when followed by ట to form the verbal noun, and by ను in the third person singular of the affirmative aorist, such roots change the యు into శు *at option only*; as చేయుట or చేశుట *the doing*, చేయూను or చేశును *he she or it does, did, or will do*; and if the vowel preceding the యు be య, it must be changed into వ; thus, తదియు *to be damp*, makes తడుశుట *the being damp*, తడుశును *he, she, or it is, was, or will be damp*, never తదిశుట, and తదిశును.

Roots in యు, when followed by తున్న or తు, invariably change the syllable యు into the letter ఎ, which coalesces with the త in it's doubled form ట; thus, చేయు followed by తున్న or తు, to form the common present verbal participle always becomes చేస్తున్న and చేస్తు respectively, never చేయుతున్న and చేయుతు.

Plural.	1st.	చేసరివి...చేసిరివి...చేసినారు...చేసినాము... <i>We did.</i>
	2d.	చేసరిరి...చేసిరిరి...చేసినారు...చేసినారు... <i>You did.</i>
	3d.	చేసరి...చేసిరి...చేసినారు...చేసినారు... <i>They did.</i>
	N. M. S. F.	చేసెను...చేసెను...చేసెనవి...చేసెనవి... <i>They did.</i>

FUTURE.

COMMON.

COMMON.

Singular.	1st.	చేసెదను...చేసెదను...చేసెను...చేసెను <i>I shall do.</i>
	2d.	చేసెదవు...చేసెదవు...చేసెవు...చేసెవు... <i>Thou wilt do.</i>
	3d.	చేసెదిని...చేసెదిని... N. M. S. F. $\left\{ \begin{array}{l} \text{చేసెనవి} \dots \text{చేసెనవి} \\ \text{చేసెనవి} \dots \text{చేసెనవి} \end{array} \right\}$ <i>He, she, or it will</i> [do.]
	1st.	చేసెదము...చేసెదము...చేసెము...చేసెము <i>We shall do.</i>
Plural.	2d.	చేసెదరు...చేసెదరు...చేసెరు...చేసెరు... <i>You will do.</i>
	3d.	చేసెదరు...చేసెదరు...చేసెరు...చేసెరు... <i>They will do.</i>
	N. M. S. F.	చేసెదిని...చేసెదిని... చేసెనవి...చేసెనవి... <i>They will do.</i>
		చేసెనవి...చేసెనవి...

AORIST.

Singular.	1st.	చేయుదును...చేతును... <i>I do, did, or shall do.</i>
	2d.	చేయుదవు...చేతువు... <i>Thou dost, didst, or wilt do.</i>
	3d.	చేయును...చేను... <i>He, she, or it does, did, or will do.</i>
	N. M. S. F.	చేయును...చేను... <i>He, she, or it does, did, or will do.</i>
Plural.	1st.	చేయుదుము...చేతుము... <i>We, do, did, or shall do.</i>
	2d.	చేయుదురు...చేతురు... <i>You do, did, or will do.</i>
	3d.	చేయుదురు...చేతురు... <i>They do, did, or will do.</i>
	N. M. S. F.	చేయును...చేను... <i>They do, did, or will do.</i>

IMPERATIVE MOOD.

COMMON.

Plu: Sing:	2d.	చేయుము...చేయుమా... <i>do thou.</i>
	1st.	చేయుదము...చేతుము... <i>let us do.</i>
	2d.	చేయుదు...చేతు... <i>do ye.</i>
		చేయుది...చేతుది... <i>do ye.</i>

RELATIVE PARTICIPLES.

PRESENT.

common.

చేయుచున్న.....చేస్తున్న..... that does.

PAST.

చేసిన.....చేశిన..... that did.

INDEFINITE.

చేయు..చేసెడు..చేశెడు..చేసెడి..చేశెడి.. } that does, did, or will do.
common, common, common, common,
 చేసె.....చేశె.....చేసెటి.....చేశెటి..... }

VERBAL NOUN.

common.

చేయుట.....చేసెట.....చేయడము..... the doing.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st	చేయను.....	I do not, did not, or shall not do.
	2d.	చేయవు.....	Thou dost not, didst not, or wilt not do.
Plural.	3d.	చేయదు.....	He does not, did not, or will not do.
	1st.	చేయము.....	We do not, did not, or shall not do.
Plural.	2d.	చేయగు.....	You do not, did not, or will not do.
	3d.	చేయరు.....	They do not, did not, or will not do.
Plural.	1st.	చేయవు.....	They do not, did not, or will not do.
	2d.	చేయరు.....	They do not, did not, or will not do.

IMPERATIVE.

common.

చేయకు.....చేయకువా.....చేయక..... do not thou.

common.

చేయకుడు.....చేయకుడి.....చేయకఁది..... do not ye.

VERBAL PARTICIPLE.

చేయక..... without doing, or without having done.

RELATIVE PARTICIPLE.

చేయని..... that does not, did not, or will not do.

VERBAL NOUN.

చేయని..... the not doing.

According to the common dialect, the syllables *సి* or *తి*, in this conjugation, when followed by the consonant *త*, are at pleasure changed into the letter *స* *అ*, which coalesces with the *త* *అ* in it's doubled form *తా*; thus, the 1st. and 2d. persons in the first form of the past tense of చేయు may become,

Plur:	1st.	చేస్తిని.....	<i>I did.</i>
	2d.	చేస్తిచి.....	<i>Thou didst.</i>
Sing:	1st.	చేస్తిమి.....	<i>We did.</i>
	2d.	చేస్తిరి.....	<i>You did.</i>

The following, with all other verbs in యు, are conjugated under the foregoing rules.

Root.	Present verbal participle.	Past verbal participle.	Infinitive.
అలము....	అలయుచున్న	అలసి....	అలయ.... <i>to become fatigued</i> [or tired.]
అవము....	అవయుచున్న	అవసి....	అవయ.... <i>to become blind.</i>
నవము....	నవయుచున్న	నవసి....	నవయ.... <i>to linger in disease</i>
పడయు....	పడయుచున్న	పడసి....	పడయ.... <i>to obtain.</i>
పెనయు....	పెనయుచున్న	పెనసి....	పెనయ.... <i>to twine.</i>
మొనయు....	మొనయుచున్న	మొనసి....	మొనయ.... <i>to attack in the field.</i> [of battle.]
మొరయు....	మొరయుచున్న	మొరసి....	మొరయ.... <i>to make a noise, to</i> [sound,
వలయు....	వలయుచున్న	వలసి....	వలయ.... <i>to love, to desire.</i>
కోయు....	కోయుచున్న	కోసి....	కోయ.... <i>to cut.</i>
తీయు....	తీయుచున్న	తీసి....	తీయ.... <i>to take, to purchase,</i> [to pull.]
నేయు....	నేయుచున్న	నేసి....	నేయ.... <i>to weave.</i>
పూయు....	పూయుచున్న	పూసి....	పూయ.... <i>to rub, to bloom.</i>

Root.	Present verbal participle.	Past verbal participle.	Infinitive.
పోయు	పోయుచున్న	పోసి	పోయ..... to pour.
పేయు	పేయుచున్న	పేసి	పేయ..... to graze.
హోయు	హోయుచున్న	హోసి	హోయ..... to bear a burden.
రోయు	రోయుచున్న	రోసి	రోయ..... to feel disgust.
వ్రేయు	వ్రేయుచున్న	వ్రేసి	వ్రేయ..... to cast, to throw.
కలియు	కలియుచున్న	కలిసి	కలియ..... to mix.
కురియు	కురియుచున్న	కురిసి	కురియ..... to rain.
జడియు	జడియుచున్న	జడిసి	జడియ..... to tremble with fear, [to fear.]

- 352 Roots in యు of two syllables, of which the first ends in a long vowel, often shorten that vowel ; and, in this case, double the య ; thus, the root చేయు may become చేయున్, the infinitive చీయ, తియన్ &c. &c.

THIRD CONJUGATION IN చు.

- 353 All verbs having the root in చు, form the aorist and imperative, either in the manner explained in the foregoing table, rule 308, or by changing చుదు in the affirmative aorist into చు, and చుద in the affirmative imperative into చ. If the root has a double చ్చ, the చు and చ are also doubled, into చ్చ and చ్చ ; thus, దీవిం చుదును or దీవిం చును - దీవిం చుదము or దీవిం చము, మెచ్చుదును or మెచ్చును, మెచ్చుదము or మెచ్చము.

- 354 In the common dialect, the terminations ము and మీ, in the second person singular of the affirmative imperative, are often dropped in this conjugation.

- 355 The undermentioned verbs terminating in చు, likewise deviate from the rules given in the foregoing table, (308) by forming the infinitive in చ, instead of చు, and taking వు instead of చు before the terminations for the affirmative imperative.

అలచు....to make a loud or clamorous noise.	నిలుచు...to stand.
ఏడుచు....to weep, to lament.	బలుచు...to call.
కరచు....to bite.	మలుచు...to forget.
కాచు.....only when it signifies to protect.	మొలుచు to grow, to shoot.
కుడుచు....to suck, to eat.	విడుచు...to quit, to leave.
కొలుచు....to measure, to serve.	లేచు.....to rise. (This verb has also an irregular form in the 2d. person of the affirmative imperative, viz. లేమ్మ rise thou, లేందు rise ye:)
గడుచు....to pass, or clapse.	
గెలుచు...to win.	
నడుచు...to walk.	

thus, బలుచు to call, makes, in the infinitive బలువ, never బలుచ, and in the imperative బలువుము never బలుచుము.

The following, and a few other roots in చు, may at pleasure form the infinitive either in చ or వ, and may take either చు or వ before the terminations of the affirmative imperative.

ఈడుచు...to draw, to drag.	ఁలుచు...to draw up any thing with the breath, as an elephant does water with his trunk.
ఱుడుచు...to sweep.	ఁద్రుచు....to protect.
బలుచు....to strip off any thing naturally attached to a substance.	మలచు....to cut, or carve stone ; to separate sand from grain.
ఁగుచు ....to suffer.	మోచు...to bear a burden.
తరుచు....to churn.	వగచు....to grieve.
తుడుచు....to cleanse by rubbing, to effuse.	వలచు....to love.
కొలుచు...to perforate, to cleanse a pot or vessel, to carve wood.	వీచు.....to blow as the wind.
మలుచు...to thresh.	వేలుచు...to sacrifice.
నలుచు...to squeeze, to crush.	వైచు.....to place, or put.

thus, డాచ్చ to sweep makes, in the infinitive డాచ్చ or డాచ్చ, and in the affirmative imperative డాచ్చము or డాచ్చము &c.

- 357 The only deviations from the general rules given in the table, rule 308, of which the following roots in చు admit, are those mentioned in the two first rules for this conjugation (353 & 354.)

ఎంచు....to reckon, to think.

శాచు....to attend.

పంచు....to share, to divide.

పొంచు to lurk, to lie in wait secretly.

నించు....to surpass, to go beyond.

ఏచు....to harrass, to torment.

శీచు....to scrape, to scratch.

తినుచు....to take, to receive.

కొంచు....to imagine, to think.

దొంచు....to rob.

నూచు....to perform a ceremony in which a string is consecrated to a particular deity, and then tied round the arm or wrist; it is generally performed by females.

మూచు....to weigh.

రాచు....to rub.

అచ్చు....to owe.

కచ్చు....to move a piece, as in a [game of chess &c.

కృచ్చు....to love, to desire.

శిచ్చు....to claw.

శ్రుచ్చు....to string (pearls &c.)

కొచ్చు....to dig.

శ్రుచ్చు....to churn.

నచ్చు....to trust, to confide.

పుచ్చు....to send, to command, to rot.

మెచ్చు....to prefer, to approve.

వచ్చు....to break in pieces.

వాక్కుచ్చు to say.

పొచ్చు....to increase.

- 358 All other roots in చు have the infinitive optionally either in చు or in ప, and, when followed by చున్న to form the present verbal participle, by డు to form certain parts of the affirmative aorist, or by the terminations for the affirmative imperative, they may, at pleasure, convert చు into ప; thus, దీవించు, to bless, makes in the infinitive దీవించు or దీవించు, in the present verbal participle దీవించుచున్న or దీవించుచున్న; in the aorist దీవించుదును or దీవించుదును, and in the imperative దీవించుము or దీవించుము.

The verbs of the class last mentioned being more numerous than any others, 359 in చు, one of them has been selected as an example of this conjugation

Root.....దీవించు

Present verbal participle..దీవించుచున్న...దీవింపుచున్న...దీవించుచు..

common,

common,

[దీవించుచున్న...దీవించుచు..blessing.

Past...do.....దీవించి.....having blessed.

Infinitive.....దీవించ.....దీవింప.....to bless.

Verbs in this conjugation do not derive any form of the present tense from the participle in చుచు.

AFFIRMATIVE VERB.
INDICATIVE MOOD.
PRESENT.

Singular.	1st.	దీవించుచున్నాను.....దీవింపుచున్నాను.....	I bless.
	2d.	దీవించుచున్నావు.....దీవింపుచున్నావు.....	Thou blessest.
	3d.	దీవించుచున్నాడు.....దీవింపుచున్నాడు.....	He blesses.
	F. S. N. F.	దీవించుచున్నది.....దీవింపుచున్నది.....	She or it blesses.
Plural.	1st.	దీవించుచున్నాము.....దీవింపుచున్నాము.....	We bless.
	2d.	దీవించుచున్నారు.....దీవింపుచున్నారు.....	You bless.
	3d.	దీవించుచున్నారు.....దీవింపుచున్నారు.....	They bless.
	N. M. S. F.	దీవించుచున్నవి.....దీవింపుచున్నవి.....	
common.			
Singular.	1st.	దీవించుతున్నాను.....దీవించుకొను.....	I bless.
	2d.	దీవించుతున్నావు.....దీవించుకొవు.....	Thou blessest.
	3d.	దీవించుతున్నాడు.....దీవించుకొడు.....	He blesses.
	F. S. N. F.	దీవించుతున్నది.....దీవించుకొన్నది.....	She or it blesses.
or		దీవించుతుంది.....దీవించుతుంది.....	
common.			
Plural.	1st.	దీవించుతున్నాము.....దీవించుకొము.....	We bless.
	2d.	దీవించుతున్నారు.....దీవించుకొరు.....	You bless.
	3d.	దీవించుతున్నారు.....దీవించుకొరు.....	They bless.
	N. M. S. F.	దీవించుతున్నవి.....దీవించుకొన్నవి.....	

PAST.

Singular.	1st	దీవించితిని.....	దీవించినాను.....	I blessed.
	2d.	దీవించితివి.....	దీవించినావు.....	Thou blessedst.
	3d.	దీవించెను.....	దీవించినాఁడు.....	He blessed.
	3d.	దీవించెను.....	దీవించినది..... or దీవించింది.....	She or it blessed.
Plural.	1st.	దీవించితిమి.....	దీవించినాము.....	We blessed.
	2d.	దీవించితిరి.....	దీవించినారు.....	You blessed.
	3d.	దీవించెను.....	దీవించినారు.....	They blessed.
	3d.	దీవించెను.....	దీవించినవి.....	

FUTURE.

Singular.	1st.	దీవించెదను.....	దీవించేను.....	I shall bless.
	2d.	దీవించెదవు.....	దీవించేవు.....	Thou wilt bless.
	3d.	దీవించెదిని.....	దీవించేది..... or దీవించేది.....	He, she, or it will bless.
	3d.	దీవించెదిని.....	దీవించేది.....	They will bless.
Plural.	1st.	దీవించెదము.....	దీవించేము.....	
	2d.	దీవించెదగు.....	దీవించేగు.....	
	3d.	దీవించెదగు.....	దీవించేగు.....	
	3d.	దీవించెదిని.....	దీవించేది..... or దీవించేది.....	

AORIST.

Singular.	1st.	దీవించుదును.....	దీవించుదును.....	I bless, blessed, or shall
	2d.	దీవించుదువు.....	దీవించుదువు.....	Thou blessest, blessedst, [bless,
	3d.	దీవించును.....	దీవించును.....	He, she, or it blesses, [or will bless,
	3d.	దీవించును.....	దీవించును.....	blessed or will bless,
Plural.	1st.	దీవించుదుము.....	దీవించుదుము.....	We bless, blessed, or
	2d.	దీవించుదుగు.....	దీవించుదుగు.....	You bless, blessed, or
	3d.	దీవించుదుగు.....	దీవించుదుగు.....	They bless, blessed, or
	3d.	దీవించుదుగు.....	దీవించుదుగు.....	will bless.

IMPERATIVE MOOD.

దీవించుము.....	దీనింపుము.....	దీనించునా.....	} bless thou.
	<small>common.</small>	<small>common.</small>	
దీనింపునా.....	దీనించు	దీనింపు.....	} let us bless.
<small>common.</small>	<small>common.</small>	<small>common.</small>	
దీనించుదము.....	దీనింపుదము.....	దీనింతము.....	
దీనించుదు.....	దీనింపుఁడు.....	దీనించుఁడి.....	} bless ye.
	<small>common.</small>	<small>common.</small>	
దీనింపుఁడి.....	దీనించుఁడి.....	దీనిం పుఁడి	

RELATIVE PARTICIPLE.

PRESENT.

దీవించుచున్న.....దీనింపుచున్న.....దీనించుచున్న.....that blesses.

PAST.

దీనించిన.....that has blessed.

INDEFINITE.

దీవించు.....దీనించెడు.....దీనించెడి.....దీనించె.....దీనించెడి.....that blesses,
[blessed, or will bless.]

VERBAL NOUN.

దీవించు.....దీనించదము.....దీనించదము.....the blessing.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	దీవించను.....దీనించను.....	I do not, did not, or shall not bless.
	2d.	దీనించవు.....దీనించవు.....	Thou dost not, didst not, or wilt not bless.
	3d.	దీనించడు.....దీనించడు.....	He does not, did not, or will not bless.
	4th.	దీనించదు.....దీనించదు.....	She or it does not, did not, or will not bless.
Plural.	1st.	దీనించము.....దీనించము.....	We do not, did not, or shall not bless,
	2d.	దీనించగు.....దీనించగు.....	You do not, did not, or will not bless.
	3d.	దీనించరు.....దీనించరు.....	} They do not, did not, or will not bless.
	4th.	దీనించవు.....దీనించవు.....	

IMPERATIVE MOOD.

దీవించుము.....దీవించుము ..దీవించుమో.....	<i>common.</i>	<i>common.</i>	} bless not thou.
దీవించుమో.....దీవించక.....దీవించక.....			
దీవించుదు.....దీవించుదు.....దీవించుదీ.....	<i>common.</i>		} bless not ye.
దీవించుదీ.....దీవించకంది.....			

VERBAL PARTICIPLE.

దీవించక.....దీవించక.....without blessing or without having blessed.

RELATIVE PARTICIPLE.

దీవించని.....దీవించని.....that does not, did not, or will not bless.

VERBAL NOUN.

దీవించను.....దీవించను.....the not blessing,

360 In the common dialect, the syllables చు or చి, in this conjugation, when followed by the consonant t, may at option be changed into the letter s, which coalesces with the t, in it's double form —. In this case, if o precede చు or చి it is dropped; thus, దీవించుచున్ను becomes దీవిస్తున్ను, and దీవించుచు-దీవిస్తు; the two last forms of the present tense are accordingly converted into

<i>Singular.</i>	<i>1st.</i>	దీవిస్తున్నాను.....దీవిస్తును.....	<i>I bless.</i>
	<i>2d.</i>	దీవిస్తున్నావు.....దీవిస్తావు.....	<i>Thou blessest.</i>
	<i>3d.</i>	దీవిస్తున్నాడు.....దీవిస్తాడు.....	<i>He blesses.</i>
	<i>4th.</i>	దీవిస్తున్నది.....దీవిస్తున్నది.....	<i>She, or it blesses.</i>
<i>Plural.</i>	<i>1st.</i>	దీవిస్తున్నాము.....దీవిస్తాము.....	<i>We bless.</i>
	<i>2d.</i>	దీవిస్తున్నారు.....దీవిస్తారు.....	<i>You bless.</i>
	<i>3d.</i>	దీవిస్తున్నారు.....దీవిస్తారు.....	} <i>They bless.</i>
	<i>4th.</i>	దీవిస్తున్నవి.....దీవిస్తున్నవి.....	

and the first and second persons in the first form of the past tense become,

<i>Sing.:</i>	<i>1st.</i>	దీవిస్తి.....	<i>I blessed.</i>
	<i>2d.</i>	దీవిస్తి.....	<i>Thou blessedst.</i>
<i>Plu.:</i>	<i>1st.</i>	దీవిస్తిమి.....	<i>We blessed.</i>
	<i>2d.</i>	దీవిస్తిరి.....	<i>You blessed.</i>

The following, with many other verbs in చు, are conjugated under the 361 foregoing rules.

Root.	Present verbal participle.	Past verbal participle.	Infinitive.
అప్ప	అప్పించుచున్నాఁడు.	అప్పించి.	అప్పించు } to deliver into one's charge.
అర	అరించుచున్నాఁడు.	అరించి.	అరించు } to eat, applied only to persons of distinction.
అవు	అవులించుచున్నాఁడు.	అవులించి.	అవులించు } to yawn, to gape.
ఇ	ఇలించుచున్నాఁడు.	ఇలించి.	ఇలించు } to grin.
ఎల్ల	ఎల్లించుచున్నాఁడు.	ఎల్లించి.	ఎల్లించు } to root out, to pluck out.
మన్ని	మన్నించుచున్నాఁడు.	మన్నించి.	మన్నించు } to forgive.
రెట్టి	రెట్టించుచున్నాఁడు.	రెట్టించి.	రెట్టించు } to double.
రెక్క	రెక్కించుచున్నాఁడు.	రెక్కించి.	రెక్కించు } to calculate, to reckon.
కూచ	కూచించుచున్నాఁడు.	కూచించి.	కూచించు } to join, to sew.
మాచ	మాచించుచున్నాఁడు.	మాచించి.	మాచించు } to change.
శీచ	శీచించుచున్నాఁడు.	శీచించి.	శీచించు } to settle, to [decree].
చే	చేరుచున్నాఁడు.	చేరి.	చేరు } to join, to unite.
తల	తలించుచున్నాఁడు.	తలించి.	తలించు } to think.
కాల్చ	కాల్చించుచున్నాఁడు.	కాల్చించి.	కాల్చించు } to burn.
మాడ్చ	మాడ్చించుచున్నాఁడు.	మాడ్చించి.	మాడ్చించు } to roast.

EXCEPTIONS.

- 362 The following roots in చు are irregular in the infinitive, and in the second person of the affirmative imperative.

Root.	Infinitive.	Imperative.	
		2d. person singular.	2d. person plural.
		.....ఇమ్ము.....	.....ఇండు
			common.
	ఇచ్చ to give	ఇచ్చు.....ఇచ్చుము.....	ఇచ్చుడు.....ఇచ్చండి
		common.	common.
	ఈవ.....ఈవుము.....	ఈవుడు	
	ఈయ.....ఈయము.....	ఈయడు	
		common.	common.
	వచ్చ to come	రా.....రన్ను ..	రా.....రండు ..రండి
		common.	common.
	తెచ్చ to bring	తే.....తెమ్ము.....	తే.....తెందు.....తెండి
	చొచ్చ to enter	చొచ్చ {చొచ్చుము} common.	{చొచ్చుడు} common.
	or	{చొరుము} {చొచ్చ} {చొరుడు}	
		common.	
	సెచ్చ to pain	సెచ్చ {సెచ్చుము..సెచ్చు..సెచ్చుడు..}	common.
		సెచ్చ {సెచ్చుము..సెచ్చు..సెచ్చుడు..}	common.
		common.	common.
	చచ్చ to die చావ or చా.	చావుము.....చావు.....	చావుడు.....చావండి
		common.	common.
	చూచ to see	చూచ.....చూచుము..	చూచు..చూచుడు.....చూచండి
		common.	common.

- 363 These verbs are of course also irregular in all the tenses formed from the infinitive ; thus, the negative aorist of వచ్చు is రాసు &c. &c.

OF IRREGULAR చొచ్చుము VERBS,

- 364 The following verbs are so irregular that they do not admit of being classed under any particular conjugation : on this account, and because most of them are in frequent use as auxiliaries, it has been thought proper to give them at full length.

Root..... ఉండు

Present verbal participle ఉండుచున్న...ఉండుచు...ఉంచున్న...ఉంచు

common, common,
[ఉంటున్న...ఉంటు...being.

Past.....do..... ఉంది.....having been.

Infinitive.....ఉంద.....to be.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.
1st. ఉండుచున్నాను.....ఉంచున్నాను..... I am,
2d. ఉండుచున్నావు.....ఉంచున్నావు..... Thou art.
3d. { ఉండుచున్నాడు.....ఉంచున్నాడు He is.
 ఉండుచున్నది.....ఉంచున్నది..... She or it is.

Plural.
1st. ఉండుచున్నాము.....ఉంచున్నాము..... We are.
2d. ఉండుచున్నారు.....ఉంచున్నారు..... You are.
3d. { ఉండుచున్నారు.....ఉంచున్నారు..... } They are.
 ఉంచున్నవి.....ఉంచున్నవి..... }

common, common, common.
Singular.
1st. ఉంచాను.....ఉంటున్నాను.....ఉంటాను..... I am,
2d. ఉంచావు.....ఉంటున్నావు.....ఉంటావు..... Thou art.
3d. { ఉంచాడు.....ఉంటున్నాడు.....ఉంటాడు..... He is.
 ఉంచున్నది.....ఉంటున్నది.....ఉంటున్నది..... } She or it is.
 ఉంచంది.....ఉంటుంది.....ఉంటుంది..... }

Plural.
1st. ఉంచాము.....ఉంటున్నాము.....ఉంటాము..... We are,
2d. ఉంచారు.....ఉంటున్నారు.....ఉంటారు..... You are.
3d. { ఉంచారు..... ఉంటున్నారు.....ఉంటారు..... } They are.
 ఉంచున్నవి.....ఉంటున్నవి.....ఉంటున్నవి..... }

PAST.

Singular.	1st.	ఉందిరిని...ఉందినాను...ఉంటిని...ఉన్నాను... I was.
	2d.	ఉందిరివి...ఉందినావు...ఉంటివి...ఉన్నావు... Thou wast.
	3d.	ఉండెను...ఉందినాడు...ఉండెను...ఉన్నాడు... He was.
Singular.	3d.	ఉండెను... {ఉందినది...} ఉండెను {ఉన్నది...} She or it was.
	3d.	ఉండెను... {ఉందినది...} ఉండెను {ఉన్నది...}
Plural.	1st.	ఉందిరిమి...ఉందినాము...ఉంటిమి...ఉన్నాము... We were.
	2d.	ఉందిరిరి...ఉందినారు...ఉంటిరి...ఉన్నారు... You were.
	3d.	ఉందిరి...ఉందినారు...ఉందిరి...ఉన్నారు... They were.
Plural.	3d.	ఉండెను - ఉందినవి...ఉండెను...ఉన్నవి... They were.
	3d.	ఉండెను - ఉందినవి...ఉండెను...ఉన్నవి...

FUTURE.

common.

Singular.	1st.	ఉండెదను...ఉండేను... I shall be.
	2d.	ఉండెదవు...ఉండేవు... Thou wilt be.
	3d.	ఉండెదని... {ఉండేని...} ఉండెదని... {ఉండిని...} He, she or it will be.
Plural.	1st.	ఉండెదము...ఉండేము... We shall be.
	2d.	ఉండెదగు...ఉండేరు... You will be.
	3d.	ఉండెదరు...ఉండేరు... They will be.
Plural.	3d.	ఉండెదని... {ఉండేని...} ఉండెదని... {ఉండిని...} They will be.
	3d.	ఉండెదని... {ఉండేని...} ఉండెదని... {ఉండిని...}

AORIST.

common.

Singular.	1st.	ఉండుదును...ఉందును... I am, was or shall be.
	2d.	ఉండుదువు...ఉందువు... Thou art, wast, or wilt be.
	3d.	ఉండును...ఉందును... He, she, or it is, was, or will be.
Plural.	1st.	ఉండుదుము...ఉందుము... We are, were, or shall be.
	2d.	ఉండుదురు...ఉందురు... You are, were, or will be.
	3d.	ఉండును...ఉందును... They are, were, or will be.
Plural.	3d.	ఉండును...ఉందును... They are, were, or will be.
	3d.	ఉండును...ఉందును...

IMPERATIVE.

Sing:	1st.	ఉండుము.....ఉండుమో..... ^{common.} ఉండు.....be thou.
	1st.	ఉండుదము.....ఉందము.....ఉండాము...let us be.
	2d.	ఉండుదు.....ఉండుదీ.....ఉండది.....be ye.

RELATIVE PARTICIPLES.

PRESENT.

ఉంచున్న.....^{common.}ఉంచున్న.....that is.

PAST.

ఉందిన.....ఉన్న.....that was,

INDEFINITE.

ఉండు..ఉండెడు..ఉండెది.....^{common.}ఉండె.....^{common.}ఉండెటి.....that is, was, or will be.

VERBAL NOUN.

ఉండుట.....ఉంటు.....^{common.}ఉండకము.....the being.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st.	ఉండను.....I am not, was not, or shall not be.
	2d.	ఉండవు.....Thou art not, wast not, or wilt not be.
	3d.	ఉండదు.....He is not, was not, or will not be.
	3d.	ఉండదు.....She or it is not, was not, or will not be.
Plural.	1st.	ఉండము.....We are not, were not, or shall not be.
	2d.	ఉండరు.....You are not, were not, or will not be.
	3d.	ఉండరు.....They are not, were not, or will not be.
	3d.	ఉండవు.....They are not, were not, or will not be.

IMPERATIVE.

Sing:	2d.	ఉండకుము..... ^{common.} ఉండక.....be not thou.
	2d.	ఉండకుదు.....ఉండకదీ.....ఉండకంది.....be not ye.

VERBAL PARTICIPLE.

ఉండక.....without being, or without having been.

RELATIVE PARTICIPLES.

ఉండని.....that is not, was not, or will not be.

VERBAL NOUN.

ఉండని.....the not being,

the fourth form of the past tense of this verb, ఉన్నాను &c. is constantly used as the present tense, in the common dialect.

Root.....ఉ

Present verbal participle ..ఉచున్ను ..ఉచు.....ఉచున్ను.....ఉచు
common, common, common.

Pastdoలియి.....[becoming.
 having become.

Infinitive.....టా.....to become.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	ఉచుచున్నాను.....	ఉచుచాను.....	I become.
	2d.	ఉచుచున్నావు.....	ఉచుచావు.....	Thou becomest.
	3d.	ఉచుచున్నాడు.....	ఉచుచాడు.....	He becomes.
	F. & N. & P.	ఉచుచున్నది.....	ఉచుచుంది.....	She, or it becomes.
Plural.	1st.	ఉచుచున్నాము.....	ఉచుచాము.....	We become.
	2d.	ఉచుచున్నారు.....	ఉచుచారు.....	You become.
	3d.	ఉచుచున్నారు.....	ఉచుచారు.....	They become.
	N. & P.	ఉచుచున్నవి.....	ఉచుచున్నవి.....	
Singular.	1st.	ఉచుతున్నాను.....	ఉచురాను.....	I become.
	2d.	ఉచుతున్నావు.....	ఉచురావు.....	Thou becomest.
	3d.	ఉచుతున్నాడు.....	ఉచురాడు.....	He becomes.
	F. & N. & P.	ఉచుతున్నది.....	ఉచుతుంది.....	She, or it becomes.
Plural.	1st.	ఉచుతున్నాము.....	ఉచురాము.....	We become.
	2d.	ఉచుతున్నారు.....	ఉచురారు.....	You become.
	3d.	ఉచుతున్నారు.....	ఉచురారు.....	They become.
	N. & P.	ఉచుతున్నవి.....	ఉచుతున్నవి.....	

Plural.	1st.	అవుచున్నాము.....	అవుతాము.....	<i>We become.</i>
	2d.	అవుచున్నాడు.....	అవుతాడు.....	<i>You become.</i>
	3d.	$\left. \begin{array}{l} \text{M.} \\ \text{F.} \end{array} \right\} \begin{array}{l} \text{అవుచున్నాడు.....} \\ \text{అవుచున్నది.....} \end{array} \begin{array}{l} \text{అవుతాడు.....} \\ \text{అవుతున్నది.....} \end{array} \right\} \text{They become.}$		

PAST.

Singular.	1st.	అయితిని.....	అయినాను.....	<i>I became.</i>
	2d.	అయితివి.....	అయినావు.....	<i>Thou becamest.</i>
	3d.	$\left. \begin{array}{l} \text{M.} \\ \text{F.} \end{array} \right\} \begin{array}{l} \text{అయ్యెను.....} \\ \text{అయెను.....} \end{array} \begin{array}{l} \text{.....} \\ \text{అయినాడు.....} \end{array} \right\} \text{He became.}$		
Plural.	1st.	అయితిమి.....	అయినాము.....	<i>We became.</i>
	2d.	అయితిరి.....	అయినారు.....	<i>You became.</i>
	3d.	$\left. \begin{array}{l} \text{M.} \\ \text{F.} \end{array} \right\} \begin{array}{l} \text{అయ్యెను.....} \\ \text{అయెను.....} \end{array} \begin{array}{l} \text{.....} \\ \text{అయినది.....} \end{array} \right\} \text{She, or it became.}$		

FUTURE.

CONJUGATION.

Singular.	1st.	అవ్వెదను.....	అవ్వెను.....	<i>I shall become.</i>
	2d.	అవ్వెదవు.....	అవ్వెవు.....	<i>Thou wilt become.</i>
	3d.	$\left. \begin{array}{l} \text{M.} \\ \text{F.} \end{array} \right\} \begin{array}{l} \text{అవ్వెదని.....} \\ \text{.....} \end{array} \begin{array}{l} \text{అవ్వెను.....} \\ \text{.....} \end{array} \right\} \text{He, she, or it will become.}$		
Plural.	1st.	అవ్వెదము.....	అవ్వెము.....	<i>We shall become.</i>
	2d.	అవ్వెదగు.....	అవ్వెగు.....	<i>You will become.</i>
	3d.	$\left. \begin{array}{l} \text{M.} \\ \text{F.} \end{array} \right\} \begin{array}{l} \text{అవ్వెదరు.....} \\ \text{.....} \end{array} \begin{array}{l} \text{అవ్వెగు.....} \\ \text{.....} \end{array} \right\} \text{They will become.}$		

AORIST.

Singular.	1st.	అవుదును.....	<i>I become, became, or shall become.</i>
	2d.	అవుదువు.....	<i>Thou becomest, becamest, or wilt become.</i>
	3d.	$\left. \begin{array}{l} \text{M.} \\ \text{F.} \end{array} \right\} \begin{array}{l} \text{అవుదును.....} \\ \text{.....} \end{array} \begin{array}{l} \text{.....} \\ \text{.....} \end{array} \right\} \text{He, she, or it becomes, became, or will become.}$	

Plural.	1st.	అవుదుము.....	<i>We become, became, or shall become.</i>
	2d.	అవుదురు.....	<i>You become, became, or will become.</i>
	3d.	{ అవుదురు..... అవును..... }	<i>They become, became, or will become.</i>
	N. M. S. F.		
IMPERATIVE.			
Sing.	2d.	కన్ను.....	<small>common.</small> <i>become thou.</i>
	1st.	అవుదము.....	<small>common.</small> <i>let us become</i>
Plural.	2d.	అవుదము.....	<i>become ye.</i>
	3d.	కంది.....	<i>become ye.</i>

RELATIVE PARTICIPLES.
PRESENT.

అవుచున్న	అవుచున్న	<i>that becomes.</i>
PAST.		
అయిన		<i>that became.</i>

INDEFINITE.

అవు.....	అయ్యెడు.....	అయ్యెడి.....	అయ్యే.....	అయ్యే.....	<i>that becomes, be- [came, or will become.</i>
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VERBAL NOUN.

అవుట	కావదము	అయ్యెడి	<i>the becoming.</i>
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NEGATIVE VERB.

INDICATIVE MOOD.
AORIST.

Plural.	1st.	కాను.....	<i>I do not, did not, or shall not become.</i>
	2d.	కవు.....	<i>Thou dost not, didst not, or wilt not become.</i>
	3d.	{ కాడు..... కాదు..... }	<i>He does not, did not, or will not become.</i>
	N. M. S. F.		
Singular.	1st.	కము.....	<i>We do not, did not, or shall not become.</i>
	2d.	కరు.....	<i>You do not, did not, or will not become.</i>
	3d.	{ కరు..... కవు..... }	<i>They do not, did not, or will not become.</i>
	N. M. S. F.		

IMPERATIVE MOOD.

Plus Sing.	1st.	కాకుము.....కాకుమీ.....కాక.....become not thou.
	2d.	కాకుఁడు.....కాకుదీ.....కాకఁది.....become not ye.

VERBAL PARTICIPLE.

కాక.....without becoming or without having become.

RELATIVE PARTICIPLE.

కాని.....that does not, did not, or will not become.

VERBAL NOUN.

కామి.....the not becoming.



Root.....పోవు

Present verbal participle..పోవుచున్న.....పోవుచు.....పోచున్న..పోచు
[పోతున్న..పోతు--going.]

Past.....do.....పోయి.....having gone.

Infinitive.....పో.....పోవ.....to go.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	పోవుచున్నాను.....పోచున్నాను.....I go.
	2d.	పోవుచున్నావు.....పోచున్నావు.....Thou goest.
	3d.	పోవుచున్నాడు.....పోచున్నాడు.....He goes.
	4th.	పోవుచున్నది.....పోచున్నది.....She, or it goes.
Plural.	1st.	పోవుచున్నాము.....పోచున్నాము.....We go.
	2d.	పోవుచున్నారు.....పోచున్నారు.....You go.
	3d.	పోవుచున్నారు.....పోచున్నారు.....They go.

		common.	common.
Singular.	3d. 1st.	పోచాను.....పోతున్నాను.....పోరాను.....	I go.
	3d. 2d.	పోచావు.....పోచున్నావు.....పోరావు.....	Thou goest.
	M.	పోచాడు.....పోతున్నాడు.....పోరాడు.....	He goes.
	3d. F.S.N.	పోచున్నది.....పోతున్నది.....పోతున్నది..	} She or it goes.
		పోచుంది.....పోతుంది.....పోతుంది..	
Plural.	1st.	పోచాము.....పోతున్నాము.....పోరాము.....	We go.
	3d. 2d.	పోచారు.....పోతున్నారు.....పోరారు.....	You go.
	3d. A.S.N.F.	పోచారు.....పోతున్నారు.....పోరారు.....	} They go.
		పోచున్నవి.....పోతున్నవి.....పోతున్నవి..	
		PAST.	
Singular.	3d. 1st.	పోతిని.....పోయితిని.....పోయినాను.....	I went.
	3d. 2d.	పోతివి.....పోయితివి.....పోయినావు.....	Thou wentest.
	3d. M.	పోయెను.....పోయినాడు.....	He went.
	3d. F.S.N.	పోయెను.....పోయినది.....	} She, or it went.
		పోయెను.....పోయింది.....	
Plural.	1st.	పోతిమి.....పోయితిమి.....పోయినాము.....	We went.
	3d. 2d.	పోతిరి.....పోయితిరి.....పోయినారు.....	You went.
	3d. A.S.N.F.	పోయిరి.....పోయినారు.....	} They went.
		పోయెను.....పోయినవి.....	
		FUTURE.	
Singular.	3d. 1st.	పోయెదను.....పోయ్యెను.....	I shall go.
	3d. 2d.	పోయెదవు.....పోయ్యెవు.....	Thou wilt go.
	3d. F.S.N.	పోయెదని.....పోయ్యెని.....	} He, she, or it will go.
		పోయ్యాని.....	
		common.	
Plural.	1st.	పోయెదము.....పోయ్యెము.....	We shall go.
	3d. 2d.	పోయెదరు.....పోయ్యెరు.....	You will go.
	3d. A.S.N.F.	పోయెదరు.....పోయ్యెరు.....	} They will go.
		పోయెదని.....పోయ్యెని.....	
		పోయ్యాని.....	

AORIST.

Singular.	1st. 3d.	పోదును.....పోవుదును....	<i>I go, went, or shall go.</i>
	2d.	పోదవు.....పోవుదవు....	<i>Thou goest, wentest, or wilt go.</i>
Plural.	1st. 3d.	పోదుము.....పోవుదుము..	<i>We go, went, or shall go.</i>
	2d.	పోదురు.....పోవుదురు....	<i>You go, went, or will go.</i>
Singular.	1st. 3d.	పోదురు.....పోవుదురు..	<i>They go, went, or will go.</i>
	2d.	పోను.....పోవును.....	

IMPERATIVE MOOD.

Sing.	1st. 3d.	పోవ్వు.....పోవుము.....పోమి.....పోమి.....పో.....	<i>go thou.</i>
	2d.	పోదము.....పోవుదముపోదము.....	<i>let us go.</i>
Pl.	1st. 3d.	పోందు.....పోండి.....పోనందు.....పోనండి.....	<i>go ye.</i>
	2d.	పోదురు.....పోవుదురు.....	

RELATIVE PARTICIPLES.

PRESENT.

పోవుచున్న.....పోచున్న.....పోరున్న.....*that goes.*

PAST.

పోయిన.....*that went.*

INDEFINITE.

పోవు.....పోయెడు.....పోయెడి.....పోయ్యెడి.....పోయ్యెడి.....*that goes, went, or will go.*

VERBAL NOUN.

పోవుట.....పోవడము.....పోయ్యెడి.....*the going.*

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

Singular.	1st. 3d.	పోను.....పోవను....	<i>I do not, did not, or shall not go.</i>
	2d.	పోవు.....పోవవు....	<i>Thou dost not, didst not, or will not go.</i>
Plural.	1st. 3d.	పోదు.....పోవదు..	<i>He does not, did not, or will not go.</i>
	2d.	పోదు.....పోవదు....	<i>She or it does not, did not, or will not go.</i>

Plural.	1st.	పోము.....పోవము.....	<i>We do not, did not, or shall not go.</i>
	2d.	పోరు.....పోవరు.....	<i>You do not, did not, or will not go.</i>
	3d.	పోరు.....పోవరు.....	}..... <i>They do not, did not, or will not go.</i>
	3d.	పోవు.....పోవు.....	

IMPERATIVE MOOD.

Sing.	2d.	పోకుము..పోవకుము..పోకుమి..పోవకుమి..పోక..	<i>go not thou.</i>
	3d.	పోకుడు..పోవకుడు..పోకుడి..పోవకుడి..పోకడి..	<i>go not ye.</i>

VERBAL PARTICIPLE.

పోక.....పోవక.....without going, or without having gone.

RELATIVE PARTICIPLES.

పోని.....పోవని.....that does not, did not, or will not go.

VERBAL NOUN.

పోమి.....the not going.

OF తత్సమములు OR VERBS OF SANSKRIT DERIVATION.

365 All Sanscrit verbs cannot, at pleasure, be adopted into Teloo^goo; those only the use of which has already been sanctioned by custom being considered as properly belonging to the language. When admitted into Teloo^goo, such verbs assume either the termination ఇంచు or ఇల్లు; in the former case, they are conjugated like దీవించు and other regular దేశ్యము verbs in చు of the 3d. conjugation; in the latter case, like కొట్టు, or any other verb of the 1st. conjugation. With this general rule, it will be sufficient to shew how the Teloo^goo root is formed from the Sanscrit root.

366 Sanscrit roots are adopted into Teloo^goo in five different ways.

1st. by changing the final syllable of the Sanscrit verbal noun into ఇంచు; for instance, the Sanscrit root పుష్ to protect, makes it's verbal noun in Sanscrit పోష, this by changing the final syllable into ఇంచు makes the Teloo^goo root పోషించు, which is conjugated precisely in the same manner as దీవించు.

A few other examples are subjoined.

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Sanscrit root. Sanscrit verbalnoun. Teloozee root.

ను.....నుతి.....నుతించు.....to praise.

ధై.....ధ్యాన.....ధ్యానించు.....to contemplate, to meditate.

స్త.....స్తతి.....స్తతించు.....to praise.

క్రుధ్.....(క్రో)ధ.....(క్రో)ధించు.....
కుష్.....కోప.....కోపించు.....} to be angry.

గమ్.....గతి.....గతించు.....to pass, to go.

కష్.....కఠ.....కఠించు.....to tremble, to shake &c.

స్తభి.....స్తంభ.....స్తంభించు.....to stand without motion.

2dly, by changing final య or శ of Sanscrit roots into యించు, final

v or వ, into వించు, and final ఙ or ఞ into రించు.

జి.....జియించు.....to conquer.

యి.....యియించు.....to be exhausted.

ద్రు.....ద్రవించు.....to damp.

భృ.....భరించు.....to bear.

హృ.....హరించు.....to take.

శ్చు.....శ్చరించు.....to think, to reflect.

ధృ.....ధరించు.....to bear.

వృ.....వరించు.....to select.

3dly, by affixing రించు to the Sanscrit root; thus,

Sanscrit Root.

Teloozee Root.

త్యజ్.....త్యజించు.....to renounce, to quit.

నశ్.....నశించు.....to be destroyed.

Samskrit Root.

Teloogoo Root.

శప శపించు.....to curse.

తప తపించు.....to perform penance.

శబ్ద శబ్దించు.....to sound.

భ్రష్ట భ్రష్టించు.....to be confused.

భజ్ భజించు.....to praise, or meditate on God.

రచ రచించు.....to compose.

లిఖ్ లిఖించు.....to write.

నట నటించు.....to dance.

గణ గణించు.....to calculate.

వస్ వసించు.....to dwell.

4thly, by changing the final syllable of crude Sanskrit substantives or adjectives into చు; thus,

Samskrit nouns.

Teloogoo Root.

మూఢ్ obstinate మూఢ్చించు.....to insist obstinately.

స్వతంత్ర independent స్వతంత్రించు.....to make one self independent.

సమీప vicinity సమీపించు.....to approach.

శుష్క lean శుష్కించు.....to become lean.

గర్వ pride గర్వించు.....to be proud.

శృంగార ornament శృంగారించు.....to adorn.

5thly, a few neuter verbs are formed by adding to certain Sanscrit words the affix *శిల్లు*, sometimes also converted into *శించు*.

Sanscrit Root,	Telugoo Root,	
భిచ్	భిచ్ శిల్లు	to be afflicted.
శుభ్	శ్ శిల్లు	to shine.
చిత్	చింతిల్లు or చింతించు	to reflect, to study.

PASSIVE VERBS.

Neuter verbs, from their nature, do not admit of a passive signification; but all active verbs in Telooogo, of whatever description, may become passive, by adding to the infinitive the different tenses of the verb *పడు* to *fall*, meaning in composition, *to suffer*. 368

The verb which is made passive continues invariably in the infinitive, 369 the auxiliary *పడు* only being conjugated through all its persons, numbers, and tenses. The infinitive being a (దు)ర ప్రకృతిక, the ప of *పడు* is generally changed, in composition, into బ; and in the superior dialect c is placed before that letter.

The following is an example of a passive verb. 370

Root	కొట్టెబడు
Present verbal participle	కొట్టెబడుచున్న...కొట్టెబడుచు...కొట్టెబడుచు ^{common.}
	[న్న...కొట్టెబడుచు...being beaten.
Past	do...కొట్టెబడి...having been beaten.
Infinitive	కొట్టెబడ...to be beaten.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

1st.	కొట్టెబడుచున్నాను...కొట్టెబడుచాను...I am beaten.
2d.	కొట్టెబడుచున్నావు...కొట్టెబడుచావు...Thou art beaten.
3d. M.	కొట్టెబడుచున్నాడు...కొట్టెబడుచాడు...He is beaten.
3d. F.	కొట్టెబడుచున్నది...{కొట్టెబడుచున్నది} {కొట్టెబడుచుంది} She, or it is beaten.

Plural.	1st.	కొట్టబడుచున్నాము...కొట్టబడుచు ను... <i>We are beaten.</i>
	2d.	కొట్టబడుచున్నారు...కొట్టబడుచురు <i>You are beaten.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>N.F.N.M.</i> { కొట్టబడుచున్నవి.....కొట్టబడుచున్నవి } </div> <i>They are beaten.</i> </div>
<i>COMMON.</i>		
Singular.	1st.	కొట్టబడుచున్నాను.....కొట్టబడుచు నాను <i>I am beaten.</i>
	2d.	కొట్టబడుచున్నావు.....కొట్టబడుచు రావు..... <i>Thou art beaten.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>M.</i> కొట్టబడుచున్నాడు.....కొట్టబడుచు రాడు.... <i>He is beaten.</i> </div> </div>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>F. & N.</i> కొట్టబడుచున్నది.....కొట్టబడుచున్నది } <i>She, or it is beaten</i> <i>or</i> కొట్టబడుచున్నది.....కొట్టబడుచున్నది } </div> </div>

Plural.	1st.	కొట్టబడుచున్నాము...కొట్టబడుచు నాము... <i>We are beaten.</i>
	2d.	కొట్టబడుచున్నారు...కొట్టబడుచు రారు <i>You are beaten.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>N.F.N.M.</i> { కొట్టబడుచున్నరు.....కొట్టబడుచు రారు.. } <i>They are beaten.</i> </div> </div>

PAST.

Singular.	1st.	కొట్టబడితిని..కొట్టబడినాను..కొట్టబడ్డాను.... <i>I was beaten.</i>
	2d.	కొట్టబడితివి..కొట్టబడినావు..కొట్టబడ్డావు.... <i>Thou wast beaten.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>N.F.N.M.</i> { కొట్టబడెను..కొట్టబడినాడు..కొట్టబడ్డెడు.. } <i>He was beaten.</i> </div> </div>
Plural.	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>F. & N.</i> { కొట్టబడెను } <i>She, or it was beaten.</i> <i>COMMON.</i> { కొట్టబడింది.... } </div> </div>
	1st.	కొట్టబడితిమి..కొట్టబడినాము..కొట్టబడ్డాము... <i>We were beaten.</i>
	2d.	కొట్టబడితిమి...కొట్టబడినారు..కొట్టబడ్డారు.... <i>You were beaten.</i>
3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>N.F.N.M.</i> { కొట్టబడిరి...కొట్టబడినారు..కొట్టబడ్డారు.. } <i>They were beaten.</i> </div> </div>	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <i>F. & N.</i> { కొట్టబడెను..కొట్టబడినవి....కొట్టబడ్డవి.. } </div> </div>

FUTURE.

COMMON.

Singular.	1st.	కొట్టఁబడెదను.....కొట్టఁబడెను.....	<i>I shall be beaten.</i>
	2d.	కొట్టఁబడెదవు.....కొట్టఁబడెవు.....	<i>Thou wilt be beaten.</i>
	3d.	కొట్టఁబడెదిని.....	{ కొట్టఁబడెని..... కొట్టఁబడీని..... } <i>He, she, or it will be beaten.</i>
Plural.	1st.	కొట్టఁబడెదము.....కొట్టఁబడెము.....	<i>We shall be beaten.</i>
	2d.	కొట్టఁబడెదరు.....కొట్టఁబడెరు.....	<i>You will be beaten.</i>
	3d.	కొట్టఁబడెదరు.....కొట్టఁబడెరు.....	{ కొట్టఁబడెని..... కొట్టఁబడీని..... } <i>They will be beaten.</i>

AORIST.

Singular.	1st.	కొట్టఁబడుదును.....	<i>I am, was, or shall be beaten.</i>
	2d.	కొట్టఁబడుదువు.....	<i>Thou art, wast, or wilt be beaten.</i>
	3d.	కొట్టఁబడుదును.....	{ కొట్టఁబడుదును..... కొట్టఁబడుదును..... } <i>He, she, or it is, was, or will be beaten.</i>
Plural.	1st.	కొట్టఁబడుదుము.....	<i>We are, were, or shall be beaten.</i>
	2d.	కొట్టఁబడుదురు.....	<i>You are, were, or will be beaten.</i>
	3d.	కొట్టఁబడుదురు.....	{ కొట్టఁబడుదురు..... కొట్టఁబడుదును..... } <i>They are, were, or will be beaten.</i>

IMPERATIVE MOOD.

COMMON.

కొట్టఁబడుము.....కొట్టఁబడుమీ.....కొట్టఁబడు.....	<i>be thou beaten.</i>
కొట్టఁబడుదము.....కొట్టఁబడుదాము.....	<i>let us be beaten.</i>
కొట్టఁబడుదు.....కొట్టఁబడుడి.....కొట్టఁబడఁడి.....	<i>be ye beaten.</i>

RELATIVE PARTICIPLES.

PRESENT.

COMMON.

కొట్టఁబడుచున్న.....కొట్టఁబడుచున్న.....	<i>that is beaten.</i>
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கோட்டைவடிக் ^{PAST.} கோட்டைவட்டி that was beaten.

INDEFINITE.

ಕೊಟ್ಟುಬಿಡು { ಕೊಟ್ಟುಬಿಡು ಕೊಟ್ಟುಬಿಡಿ } ..that is, was, or will be beaten.
 ಕೊಟ್ಟುಬಿಡಿ.....ಕೊಟ್ಟುಬಿಡಿ

VERBAL NOUN.

COMMON.
 కొట్టబడుట.....కొట్టబడము.....the being beaten.

NEGATIVE VERB.

INDICATIVE MOOD.

ACRIST.

Singular.	1st.	అనేకమను.....	I am not, was not, or shall not be beaten.
	2d.	అనేకమవు.....	Thou art not, wast not, or wilt not be beaten.
Plural.	3d.	అనేకమడు.....	He is not, was not, or will not be beaten.
	4th.	అనేకమదు.....	She or it, is not, was not, or will not be beaten.
Plural.	1st.	అనేకమము.....	We are not, were not, or will not be beaten.
	2d.	అనేకమరు.....	You are not, were not, or will not be beaten.
Plural.	3d.	అనేకమరు.....	They are not, were not, or will not be beaten.
	4th.	అనేకమరు.....	

IMPERATIVE MOOD.

common:
 కొట్టఁబడకుము....కొట్టఁబడకుమీ....కొట్టఁబడక.....*be not thou beaten.*
 కొట్టఁబడకుడు....కొట్టఁబడకుఁడీ....కొట్టఁబడకండి..*be not ye beaten.*

VERBAL PARTICIPLE.

కొట్టబడకwithout being, or without having been, beaten.

RELATIVE PARTICIPLE.

କୌଣସି.....that is not, was not, or will not be beaten.

VERBAL NOUN.

ಕೊಡ್ಡು ಬಡಮಿ.....the not being beaten.

OF CAUSAL VERBS.

All verbs in Telooḡoo admit of being converted into causals. It is 371 however to be observed that neuter verbs, in this language, when they assume the causal form, become in fact active verbs: the Telooḡoo root లేచు to rise is a neuter verb, లేపు to cause to rise is it's causal, which corresponds precisely with the English active verb to raise.

Except verbs in చు of the 3d conjugation, and a few others hereafter 372 noticed, all roots, by changing the final ఁ into ఁచు, convert active verbs into causals, and neuter verbs into actives; thus,

(మొక్కు.....to salute makes.....)	(మొక్కించు.....to cause to salute.
కక్కు.....to vomit ....do.....	కక్కించు.....to cause to vomit.
పొంకు.....to bubble....do.....	పొంగించు.....to cause to bubble.
మింగు.....to swallow..do.....	మింగించు.....to cause to swallow.
పొడుగు.....to be raised do.....	పొదిగించు.....to heighten.
రాజు.....to flame up do.....	రాజించు.....to enflame.
లిండు.....to touch....do.....	లిండించు.....to cause to touch.
మొట్టు.....to sting....do.....	మొట్టించు.....to cause to sting.
పండు.....to ripen....do.....	పండించు.....to cause to ripen.
మండు.....to burn v. n.do.....	మండించు.....to burn v. a.
ఎత్తు.....to raise up do.....	ఎత్తించు.....to cause to raise.
విత్తు.....to sow ....do.....	వొత్తించు.....to cause to sow.
ఈడు.....to swim....do.....	ఈడించు.....to cause to swim.
దున్ను.....to plough v. n. as ap-దున్నించు.....to plough v. a. as	
[plied to oxen &c.	[applied to men.
కప్పు.....to cover....do.....	కప్పించు.....to cause to cover.
ఉబ్బు.....to swell....do.....	ఉబ్బించు.....to cause to swell.
అమ్ము.....to sell....do.....	అమ్మించు.....to cause to sell.
చేయు.....to make ..do.....	చేయించు.....to cause to make.

మూయు.....to shut.....makes మూయించు...to cause to shut.
 కోయు.....to cut.....do.. కోయించు.....to cause to cut.
 వ్రాయు.....to write.....do.. వ్రాయించు...to cause to write.
 వేయు.....to throw, or put..do.. వేయించు...to cause to throw, or put.
 నేయు.....to weave.....do.. నేయించు.....to cause to weave.
 పోయు.....to pour.....do.. పోయించు...to cause to pour.
 ఎగురు.....to fly.....do.. ఎగరించు.....to cause to fly.
 లిల్లుto plait.....do.. లిల్లించు.....to cause to plait.
 మళ్లు.....to return.....do.. మళ్లించు.....to cause to return.
 తొవ్వు.....to digdo.. తొవ్వించు.. to cause to dig.

EXCEPTION.

చిదుకు.....to burst v. n. applied to soft చిదుపు^{or} చిదుము..to burst v. a.
 { substances such as fruit &c,
 కాచు.....to boil v. n. కాంచు.....to boil v. a.
 దాచు.....to conceal one's self, to ab- దాచు.....to hide v. a.
 [second v. n.
 తూచు.....to be weighed.....do.. తూచుto weigh.
 కుండు.....to fall, to sink, to be hum- కుంచు.....to cause to fall, or
 [bled. [sink, to humble.
 వంచు.....to bend v. n.do.. వంచు.....to bend v. a.
 డోచు.....to be rocked (as a child in డోచు.....to rock.
 a cradle)
 మణచు } to be foldeddo.. మణచు..మడచు to fold.
^{or} మడచు }
 విరుచు.....to be broken.....do.. విరుచు.....to break.
 నేచు.....to be fried.....do.. నేచు^{or} నేయించు to fry.
 వాచు.....to sound v. n.do.. వాచు^{or} వాయించు to sound v. a.
 మునుచు }
^{or} మునుచు } to be drowned, to sink.. ముంచుto drown, to sink v. a.
^{or} మునుచు }

కను.....	to eat.....	makes	కనింజు	.....	to cause to eat.
అను.....	to say.....	do..	అనింజు	.....	to cause to say.
విను.....	to hear.....	do..	వినించు or వినింజు	.....	to cause to hear.
కను.....	to see, to produce, to bring forth.....	do..	కనింజు	.....	to show, or to deliver in child birth.
జేలుకొను	to awake v. n.	do..	జేలుకొలుపు	.....	to awake. v. a.
జేయు	to graze.....	do..	జేపు	.....	to feed cattle.
జూయు	to be tarnished.....	do..	జూపు	.....	to tarnish.
బడియు	to be afraid.....	do..	బడించు	.....	to frighten.
కురియు	to rain.....	do..	కురింజు or కురియించు	.....	to cause to [rain.
వెలుయు	to shine.....	do..	వెలుంజు	.....	to cause to shine.
కాగు	to leak.....	do..	కాగించు	.....	to cause to leak.
చేరు	to arrive.....	do..	చేడించు	.....	to cause to arrive
తీయి	to be extinguished.....	do..	తీయించు or తీయింపు	.....	to extinguish.
మారు	to change v. n.	do..	మారుచు or మారుపు	.....	to change v. a.
కలు	to burn v. n.	do..	కలుచు	.....	to burn v. a.
కూలు	to fall down.....	do..	కూలుచు	.....	to cause to fall [down.
రాలు	to drop down	do..	రాలుచు or రాలుపు	.....	to cause to drop [down.
నేలు	to float.....	do..	నేలుచు or నేలించు	.....	to cause to float.
కడలు	to move, to shake v. n.	do..	కడలుచు or కడలించు	.....	to move &c. v. a.
పోవు	to go.....	do..	పంపు or పంపించు	.....	to send.

373 కశ్యపము neuter verbs in లిలు become active by changing లిలు into ంచు; thus రంజిల్లు to be pleased makes రంజించు to please; శోషిల్లు to be afflicted makes శోషించు to afflict.

374 Roots in చు of the third conjugation by changing చు into ంచు, and చ్చు into ప్పించు, convert actives into causals, and neuter into active verbs thus,

కలుచు.....to call..... makes కలంజు.....to send for.

తెలుచు.....to open..... do.. తెలుంజు.....to cause to open.

దీనించు...to bless.....makes దీనినించుto cause to bless.
 ఇచ్చు...to give.do..ఇచ్చించు.....to cause to give.
 తెచ్చు...to bringdo..తెచ్చించు.....to cause to bring

EXCEPTIONS.

లేచు...to rise.....makes లేపు.....to raise.
 నిలుచు...to stand.....do..నిలుపు.....to stop.
 మోచు...to bear a burden...do..మోపు.....to load.
 చూచు...to see.....do..చూపు or చూపించు to shew.
 వచ్చు...to come.....do..రప్పించు or రావించు to cause to come.
 పెచ్చు...to increase.....do..పెచ్చించు.....to cause to increase.
 చచ్చు...to die.....do..చంపు.....to kill.

The following is an example of a causal verb.

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Root.....కొట్టించు

Present verbal participle కొట్టించుచున్న or కొట్టించుచున్న కొట్టించుచు
common. common.

[కొట్టించుచున్న..కొట్టించుచు, causing to beat.

Past.....do.....కొట్టించి.....having caused to beat.

Infinitive.....కొట్టించ or కొట్టించు.....to cause to beat.

Causal verbs do not derive any form of the present tense from the participle in చు చు.

AFFIRMATIVE VERB.

INDICATIVE MOOD.

PRESENT.

Singular.	1st.	కొట్టించుచున్నాను...కొట్టించుచున్నాను..I cause to beat.
	2d.	కొట్టించుచున్నావు.....కొట్టించుచున్నావు..Thou causest to beat;
Plural.	1st.	కొట్టించుచున్నాము...కొట్టించుచున్నాము..He causes to beat.
	2d.	కొట్టించుచున్నావీ.....కొట్టించుచున్నావీ..She, or it causes to beat.
Plural.	1st.	కొట్టించుచున్నాము...కొట్టించుచున్నాము..We cause to beat..
	2d.	కొట్టించుచున్నారె...కొట్టించుచున్నారె..You cause to beat.
Plural.	3d.	కొట్టించుచున్నారె...కొట్టించుచున్నారె } They cause to beat.
	3d.	కొట్టించుచున్నావీ.....కొట్టించుచున్నావీ }

Singular.	1st.	కొట్టించుచున్నాను...కొట్టించుతాను... <i>I cause to beat.</i>
	2d.	కొట్టించుచున్నావు...కొట్టించురావు... <i>Thou causest to beat.</i>
	3d.	కొట్టించుచున్నాడు...కొట్టించుతాడు... <i>He causes to beat.</i>
	Pl.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> F. & N. or N. & N. </div> <div> కొట్టించుచున్నది...కొట్టించుచున్నది...<i>She, or it causes to beat.</i> కొట్టించుతుంది...కొట్టించుతుంది... </div> </div>
Plural.	1st.	కొట్టించుచున్నాము...కొట్టించుతాము... <i>We cause to beat.</i>
	2d.	కొట్టించుచున్నాడు...కొట్టించురాడు... <i>You cause to beat.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> N. & N. or N. & N. </div> <div> కొట్టించుచున్నారు...కొట్టించుతారు...<i>They cause to beat.</i> కొట్టించుచున్నవి...కొట్టించుచున్నవి... </div> </div>

PAST.

Singular.	1st.	కొట్టించితిని...కొట్టించినాను... <i>I caused to beat.</i>
	2d.	కొట్టించితివి...కొట్టించినావు... <i>Thou causedst to beat.</i>
	3d.	కొట్టించెను...కొట్టించినాడు... <i>He caused to beat.</i>
	Pl.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> F. & N. or N. & N. </div> <div> కొట్టించెను...కొట్టించినది...<i>She or it caused to beat.</i> కొట్టించింది...కొట్టించింది... </div> </div>
Plural.	1st.	కొట్టించితిమి...కొట్టించినాము... <i>We caused to beat.</i>
	2d.	కొట్టించితిరి...కొట్టించినారు... <i>You caused to beat.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> N. & N. or N. & N. </div> <div> కొట్టించిరి...కొట్టించినారు...<i>They caused to beat.</i> కొట్టించెను...కొట్టించినవి... </div> </div>

FUTURE.

Singular.	1st.	కొట్టించదను...కొట్టించేను... <i>I shall cause to beat.</i>
	2d.	కొట్టించదవు...కొట్టించేవు... <i>Thou wilt cause to beat.</i>
	3d.	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> F. & N. or N. & N. </div> <div> కొట్టించదివి...కొట్టించేవి...<i>He, she, or it, will cause to</i> కొట్టించివి...కొట్టించివి...<i>beat.</i> </div> </div>

Plural.	1st.	కొట్టించెదము.....కొట్టించేము..	<i>We shall cause to beat</i>
	2d.	కొట్టించెదగు.....కొట్టించేగు....	<i>You will cause to beat.</i>
	3d.	కొట్టించెదగు.....కొట్టించేగు....	{ <i>They will cause to beat.</i>
	N.M.N.F.	కొట్టించెడిని.....కొట్టించేని..	

A G R I S T.

Singular.	1st.	కొట్టించుదును...కొట్టించుదును...కొట్టించును..	<i>I cause, caused,</i> <i>[or shall cause to beat.</i>
	2d.	కొట్టించుదువు...కొట్టించుదువు...కొట్టించువు..	<i>Thou causest,</i> <i>[causedst, or will cause to beat.</i>
	3d.	కొట్టించును.....కొట్టించును...కొట్టించును..	<i>He, she, or it caus-</i> <i>[es, caused, or will cause to beat.</i>
	N.M.N.F.	కొట్టించుదుము...కొట్టించుదుము...కొట్టించుదుము..	<i>We cause, caused,</i> <i>[or shall cause to beat.</i>
Plural.	2d.	కొట్టించుదురు...కొట్టించుదురు...కొట్టించురు..	<i>You cause, caus-</i> <i>[ed, or will cause to beat.</i>
	3d.	కొట్టించుదుగు...కొట్టించుదుగు...కొట్టించుగు..	{ <i>They cause, caus-</i> <i>[ed, or will cause</i>
	N.M.N.F.	కొట్టించును.....కొట్టించును...కొట్టించును..	
			<i>to beat.</i>

I M P E R A T I V E M O O D.

Singular.	2d.	కొట్టించుము...కొట్టించుము...కొట్టించుమి	{ <i>cause thou to beat.</i>
		కొట్టించుమి.....కొట్టించు.....కొట్టించు....	
	1st.	కొట్టించుదము...కొట్టించుదము...కొట్టించుదము..	{ <i>let us cause to beat.</i>
		కొట్టించుదము...కొట్టించుదము...కొట్టించుదము..	
Plural.	2d.	కొట్టించుచు...కొట్టించుచు...కొట్టించుచు..	{ <i>cause ye to beat.</i>
		కొట్టించుచు...కొట్టించుచు...కొట్టించుచు..	
	3d.	కొట్టించుచు...కొట్టించుచు...కొట్టించుచు..	{ <i>cause ye to beat.</i>
		కొట్టించుచు...కొట్టించుచు...కొట్టించుచు..	

R E L A T I V E P A R T I C I P L E S.

P R E S E N T.

కొట్టించుచున్న...కొట్టించుచున్న...కొట్టించుచున్న... *that causes to beat.*

P A S T.

కొట్టించిన... *that caused to beat.*

INDEFINITE.

కొట్టించు..కొట్టించెడు..కొట్టించెడి..కొట్టించే..కొట్టించేటి.....that causes,
[caused, or will cause to beat.

VERBAL NOUN.

కొట్టించడు.....కొట్టించదము.....కొట్టించదము.....-the causing to beat.

NEGATIVE VERB.

INDICATIVE MOOD.

AORIST.

1st. కొట్టించను..కొట్టించను..I do not, did not, or shall not cause to beat.

2d. కొట్టించవు..కొట్టించవు..Thou dost not, didst not, or will not cause [to beat.

3d. కొట్టించదు..కొట్టించదు..He does not, did not, or will not, cause. [to beat.

4th. కొట్టించదు..కొట్టించదు..She, or it does not, did not, or will not cause to beat.

1st. కొట్టించము..కొట్టించము..We do not, did not, or shall not cause to beat.

2d. కొట్టించరు..కొట్టించరు..You do not, did not, or will not cause to beat.

3d. కొట్టించరు..కొట్టించరు..They do not, did not, or will not cause [to beat.

IMPERATIVE MOOD.

Sing: 1st. కొట్టించకుము..కొట్టించకుము..కొట్టించకుమి } cause not thou
[to beat.

2d. కొట్టించకుమి..కొట్టించక.....కొట్టించక..... }
Plur: 3d. కొట్టించకుడు..కొట్టించకుడు..కొట్టించకుడి } cause not ye to
[to beat.

VERBAL PARTICIPLE.

కొట్టించక...కొట్టించక...without causing to beat.

RELATIVE PARTICIPLE.

కొట్టించని...కొట్టించని...that does not, did not, or will not cause to beat.

VERBAL NOUN.

కొట్టించమి..కొట్టించమి..the not causing to beat.



పన్ను, from the verb ఉండు to be, may be added to these two
 ప in consequence, may respectively end in చున్న and తున్న.

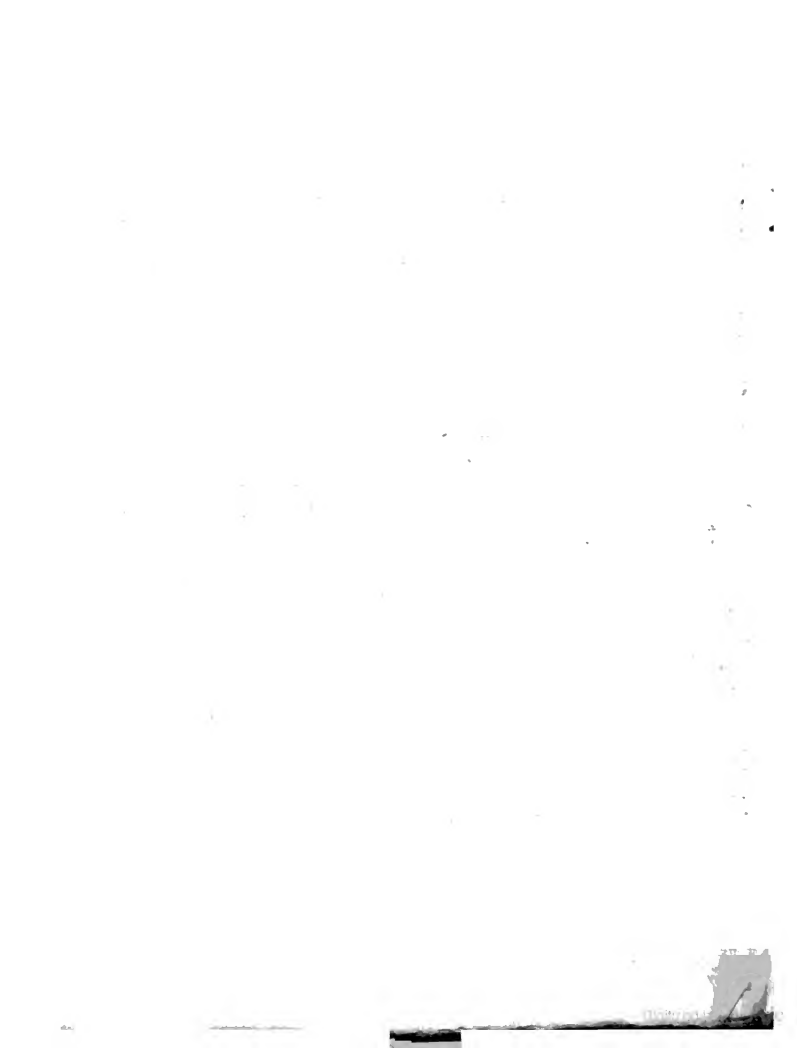
T

		Negative verb.			
		Indicative mood. Aurist.	Imperative mood.	Participles. Verbal, (Relative).	Verbal Noun.
Verbal Noun.	Persons.	Add to the Infinitive.			
or in the common dialect దము	Singular.	1st.	2d.	3d.	4th.
		1st.	2d.	3d.	4th.
or in the common dialect దము	Plural.	1st.	2d.	3d.	4th.
		1st.	2d.	3d.	4th.
or in the common dialect దము	Singular.	1st.	2d.	3d.	4th.
		1st.	2d.	3d.	4th.
or in the common dialect దము	Plural.	1st.	2d.	3d.	4th.
		1st.	2d.	3d.	4th.

Some of the other affixes mentioned in the second Chapter.

Not dropped; thus, the root పాడు to sing, adding ఁ to form the past verbal

the middle ఁ to ఁ; thus, the root అడుగు to ask, affixing ఁ to form the
 the final ఁ to , they may also at pleasure change the middle ఁ to .



CHAPTER SIXTH.



S Y N T A X.

An extensive command of words, a knowledge of their various inflexions, and the choice of such as are most fit to convey our ideas, are necessary to the correct use of every language. But these alone are not sufficient : the force, the elegance, and even the meaning of our expressions, must still depend, in a great degree, on an idiomatical arrangement of the terms which we employ. To illustrate the particular disposition of words which is most consonant to the genius of the Teloogoo language, is the object of the present chapter, and as immediately connected with this subject, I shall here take occasion to treat of the adverbs, conjunctions, interjections, and other indeclinable words, unnoticed in the preceding part of this work.

A strict adherence to the rules which have been laid down regarding the permutation and elision of letters, might possibly distract the reader's attention from the main subject of the present chapter. I shall therefore purposely neglect them, in the examples adduced in support of the following remarks, except where the observance of them may be necessary for the elucidation of any particular part of the syntax ; and in order to render the study of the Teloogoo more easy to those who have acquired a knowledge of the Tamil tongue, and to shew in what respects the two sister languages coincide, I shall endeavour as much as possible, in this part of my work, to follow the Jesuit Beschi, an author of established authority in the Tamil language.

OF THE CASES OF SUBSTANTIVES, AND THE USE OF THE POSTPOSITIONS.

- 276 The reader has been already informed, that in nouns denoting inanimate things, the nominative is constantly used for the accusative. This will be explained more fully when we treat of the government of nouns by verbs.
- 277 The genitive, possessive, or inflected case, seldom affixes the postposition మొక్క. We constantly find రామునియల్లు, used for రాముని యొక్కయల్లు *Rama's house*; ఇంద్రునిసభ for ఇంద్రుని మొక్క సభ, *the court of Indra*; మన్మథుని బాణము for మన్మథుని మొక్క బాణము *the arrow of Cupid*; and కుబేరనిధనము for కుబేరని మొక్కధనము, *the wealth of Koobera (the God of riches) &c.* Deprived of this affix, the genitive in Telooogo has frequently, as in English, the power of an adjective, అడవిమృగము means *a beast of the forest* that is, *a wild beast*, మె.ం చకాలము *the season of sunshine*, or *the sultry season*; నీటియనుక *the sand of the river*, or *river sand*; చెరువునీళ్లు *the water of the lake*, or *lake water*.
- 278 Two or more substantives relating to the same object agree in case; but if they refer to different objects, the one governs the other in the genitive; thus, దేవుని or దేవుని మొక్క జయ *The favour of the deity* కునుమ్యల or మనుష్యుల మొక్కసాహములు *the sins of men* &c.
- 279 The inflected or genitive cases of substantive nouns or pronouns, with the terminations of the neuter demonstrative pronouns affixed to them, viz. యి in the singular, and యి in the plural number, are constantly used, without any verb, to denote the affirmation of possession; as, అది నా వస్తువాడి *that property is mine*, యాగుళ్లు ములుపారియి *these horses are theirs* అది రామునిది *that is Rama's* యిది బ్రాహ్మణునిది *this belongs to the Bramin*, యానోటరాజుది *this garden is the King's*, అన్నద్రక్షముమారం ద్రిది *that book belongs to my father*, యాయల్లుడభికో విడివానిది *this house belongs to a Benian*.
- 280 The dative case has generally the same force as the prepositions *to*, for in English; thus, ప్రతిభలకు బుభుక్ష మంబి *modesty is essential to women*, మోహపాల్కుకు ధైర్యముగత్యము *courage is requisite for men*. It some-

times represents the English genitive; as, మాటకు(ప్రా)ణము సత్యము the soul of a promise is truth, బోటికి ప్రాణముమానము the soul of a woman is her honor. Soomuttee Shutukum, literally, *truth is life to a promise, honor is life to a woman.*

The dative is also often used, without a verb, to denote actual possession, as expressed by our verb *to have*; అతనికినిండా రూకలు he has much money; literally, to him, much money రాజుకు పదిమందికొ మూళ్లు the King has ten sons, literally, to the King, ten sons. This coincides with the latin rule "*Est pro habeo regit dativum,*" only that in Telooogoo the *est* is not expressed but understood.

The dative case, used with the positive degree of an adjective, gives the adjective the force of the comparative degree; and the sign of the dative case serves to represent the English *than*; thus, వానికినిడు సమభుధుడు this man is more clever than that person, literally to that person, this man is clever.

In stating the distance of two places from each other, either one or both of the names of these places may be in the dative case; thus, కాశీకిన్నికంబికిన్నిమున్నూ రామదూరము or కాశీకికంబిమున్నూ రామదూరము Benares and Conjeveram are 300 amadas distant; or Conjeveram is 300 amadas from Benares.

అవతల beyond, ఇవతల on this side, పైన above, కింద below, ముందర before, వెనక behind, and other words denoting relation of place, govern the preceding noun in the dative case; as, దీనికి పైన above this దానికి కింద below that, దీనికి ముందర before this, దానికి వెనక beyond that &c.

When we speak of motion towards any place, the name of the place must be in the dative; as, గోటకుపోయెను he, she, or it went to the garden. గ్రామానికి వచ్చెను he, she, or it went to the village. It is to be observed however, that if the object towards which motion is directed be of such a nature as not to admit of entrance, the postposition వద్ద or దగ్గర (near) must be inserted between the noun and the sign of the dative; as, చెట్టు వద్దకిపోయెను he, she or it went to the tree, రాజు దగ్గరికి వచ్చెను he, she or it came to the King.

- 386 Nouns of time are generally placed in the dative; thus, అది రేపటికియి
 న్న న్నాను *I will give it tomorrow* యెలుందికస్తాను *I shall come the*
day after tomorrow.
- 387 When any end, purpose, or intention is to be expressed, we may either
 place the noun denoting it in the dative case, or use the postposition కొరకు
 or కై, corresponding with the English phrases *in order to, with a view*
that, for the purpose of, &c. &c. thus, వ్యర్థముపొందుటకు or కొరకు
 or కై యీశ్వరునియందుభక్తి ప్రసాదవలెను *in order to obtain bliss, we*
must put our trust in God.
- 388 Words expressing the different degrees of consanguinity or affinity, or
 denoting any connection or dependence, govern the noun, to which they refer
 in the dative case. Thus, if we ask మీకు నాదేమి కావలెను. *In what re-*
lation does that man stand to you? the answer will be అతడు నాకు బావ.
 నాకు నామాను. నాకు ననమడు. నాకు భృత్యుడు. నాకు మిత్రుడు *he is my*
brother in law, father in law, grandson, servant, or friend; literally, he
is to me a brother in law, &c. &c. In Telooḡoo, we may ask, as in En-
 glish, మీ పేరేమి *what is your name?* మీ వయస్సు *what is your*
age? or we may use the dative, and say మీకు పేరేమి-మీ వయస్సు
To you, what name? what age?
- 389 The postpositions కోసము-కొరకు or కై (composed of the noun మీ
 రము *a side*, ఒరకు the dative case of ఒర, from ఒర *a side*, and అయి the
 past verbal participle of the affirmative mood of అవు *to become*, all added
 to the sign of the dative case) are used nearly in the same sense as the da-
 tive itself; thus, వ ర్తకముకోసము or కొరకు or కై యీశ్వరునిపంపించి
 నాడు *he sent money for merchandize, or on account of trade.*
- 390 Of the use of the accusative, we shall treat under the head "General
 Rules."
- 391 The vocative is used precisely as in English; but, in prefixing to nouns
 the vocative participles ఓరి-ఓసి and ఓయి, particular attention should be
 paid to the rank and sex of the person addressed, as explained in rule 157;
 thus, ఓరివోయీ *O Palanqueen bearer!* ఓసిపాపాత్తురాలా *O Wicked*
woman! ఓయి బ్రాహ్మణుడా *O Bramin!*

The local ablative, formed by the postposition లో, corresponds with 392
our prepositions *in, on, upon, among* &c. It points out the place where
any thing is ; for example, దేవతలున్న Xములో వున్నారు *The Gods*
reside in Paradise, పరమాత్మ ప్రతి హృదయములో వున్నాడు, *the Su-*
preme Being in every heart : లో likewise expresses descent on any object;
thus, భూమిలో పడే వర్షము *the rain that falls on the earth*. When it
affixes the particle నుంచి, derived from ఉంచి, the past verbal participle of
ఉంచు *to place*, it expresses motion out of a place ; as కావేరిలో నుంచి
ప్రవాహము వస్తన్నది *the flood comes flowing out of the Cavery* నేను
శ్రీరంగ పట్నములో నుంచి వచ్చిన *I came out of Seringapatam*.

లో is also used in comparison, and marks the comparative or superla- 393
tive degree, according as the objects spoken of are two, or more; thus, రామ
లక్ష్మణులలో రాముడధికుడు. *Rama is superior to Lutchmana* ; literal-
ly among Rama and Lutchmana; Rama is superior; మనమ్యలలో రాజు
లు బలవంతులు among men, kings are the most powerful; literally, the pow-
erful. The particle కి, or the drootuprucrootica affixes ను &c. may some-
times be added to లో, which, in this state, is often attached to nouns, in
comparison ; and the same noun twice repeated, either with, or without
this addition, has the force of a superlative; thus, నీదలలోను or లోకీకీద
the poorest of the poor మూఁఖులలోను or లోకీమూఁఖుడు the most
obstinate of the obstinate. Like the English *in*, లో is also used with nouns
denoting time; పూర్వ కాలములో *in former times*, వెనకటి కాలములో
in after times.

From లో is derived the word లోచలి, the inflexion of an irregular 394
దేశ్యము noun which wants the nominative. It is generally used in the
dative or ablative case ; thus, in the dative, లోచలికలిపుషడముయిచ్చి
నాడు *he has given medicine internally*. In the ablative, it has the same
meaning as the English prepositions *within, inside* &c. as యింటిలోపల
within the house, పెట్టెలోపల *inside the box*.

లోనా is an adverb of the same meaning as లోపల, formed by adding 395
నా, the infinitive of the root, అవు, *to become* to the postposition లో ; as
లోనావచ్చి నాడు *he came inside*.

- 396 లో is often prefixed to the verbs పడు to *fall*, or అవు to *become*, which then signify to *submit*, to *yield* &c. corresponding to the English phrase to *give in*. లోపడినాడు *he has submitted*.
- 397 The postposition చేత, or it's contraction చే, the sign of the ablative termed *instrumental*, is itself the inflected ablative case of the irregular దేశ్యము noun చెయ్యి *the hand*. It represents the cause or agency by which any effect is produced, and may generally be translated by the English preposition *by*; thus, లోకముయ్యాశ్వగునిచేత సృష్టింపబడ్డది *the world was created by God*, వర్షముచేత భూమిచల్లబడుచున్నది *the earth is cooled by rain*. To the postposition చేత, as well as to వలన or వల్ల, which are synonymous with it, the drootuprucrootica affixes ను &c are often added; as, సూర్యునివల్లనుకాక *heat is produced by the sun* చూకమువల్లను or చేతను *bliss is attainable by sacrifice*: literally *by the sun, heat-by sacrifice, bliss*.
- 398 తో, the sign of what we have named the *social* ablative, is equivalent to the English preposition *with*; తండ్రితనకొమారునితోవచ్చెను *the father came with his son*, రామునినేత్రంబులతోచూడనామనంబుకృష్టితోందెను *viewing Ramu with my eyes, my mind was satiated*; కూడ, the infinitive of the verb కూడు to *join*, generally written by the vulgar కూడా, is often added to తో to strengthen the connection; thus, వానినాతోకూడారమ్మనిచెప్పు *tell him to come along with me*. తోడ and తోడుడ are not so much in use as తో.
- 399 The postposition న, affixed only to nouns denoting inanimate objects ending in u, has occasionally the power of each of the three ablatives above mentioned; thus, చెట్టున పండుబందెను *the fruit ripened on the tree*, రాజునింహాసనమున కూర్చుండెను *the king sat upon the throne*, సంతోషమునగృహంబుననుండెను *he staid at home from joy*, బలమునతనపక్షవారినిజయించెను *he vanquished his enemies by his prowess*.
- 400 The inflected ablative, peculiar to the irregular దేశ్యము nouns, has the same power with respect to these nouns, as the postposition న has with regard to nouns in u denoting inanimate objects; thus, ముంగిడువున్నాడు

he is in the court yard, వాని నోటవున్నది it is in his mouth, పడమట in the west, నోట in the nail, పండు కరిచినాడు he bit with his teeth, (literally, with the tooth) నాకంట చూస్తాని I saw with my eyes, (literally, with the eye) చేతధనుస్సు పట్టెను he held the bow with his hand, వింటుంటెను he killed with a bow, నన్ను చేత పట్టిబలుచుకపోయెను taking me by the hand, he conducted me.

నిమిత్తము and విషయము are nominatives of two శత్రువుము nouns, 401 frequently used as postpositions; నిమిత్తము denotes some cause, reason, &c. and విషయము corresponds precisely with our word *respecting*, or *respect* in such phrases as "in this respect" "in one respect." The use of these words as postpositions will be best understood by the following examples. యాయిల్లు మీ నిమిత్తముకొంటిని I purchased this house for you, or on your account, పెండ్లివిషయముమాట్లాడెను he spoke respecting the marriage, రాచకార్యవిషయము వ్రాసెను he wrote respecting affairs of state: కోసము or కోసరము, mentioned in rule 389, has often the same meaning as నిమిత్తము; thus, we say మిన్నుచూచేటందుకోసరము or కోసము వేసువస్త్రాని. I came on purpose to see you.

అందు is nearly synonymous with the postposition లో. The difference 402 between them will be best defined by examples; thus, వనములో and వనమునందు both mean in the garden or forest, but the former refers more strongly than the latter to the inside; రామునిలోభక్తి and రామునియందుభక్తి both mean faith in Rama, but the former expression denotes the faith that exists within Rama, the faith that he possesses in others; the latter phrase denotes the faith which others have in him.

వలె is derived from the root పోలు which signifies to resemble; it denotes similitude, likeness &c. thus, వైకుంఠమువలె like Vycoontha, (the residence of Vishtnoo) నావలె like me: the word పోలే whence వలె is immediately derived, is used, in books, instead of వలె; but being part of an active verb, it always governs the accusative, instead of the inflexion, and the ష of పోలే is, in this case, changed into ష, the accusative preceding it being included in the class of drootuprukrootooloo; thus, నన్ను వలె like me, వైకుంఠంబునుంట్లె like Vycoontha.

- 404 నుంచి - నుంచి are used to denote motion from a place; as కానావాడ లుకలక రై నుంచి or నుంచివచ్చినవి a great number of vessels have arrived from Calcutta, చెన్నపట్నమునుంచిమచిలీపట్నమునకుయెంతదూరము how far is it from Madras to Masulipatam?
- 405 The following are a few examples shewing the mode in which most of the other common postpositions are used, యిండ్ల or యిండ్లకు - పండున or మధ్య between the houses, వాని or వానికి వెంబడి or వెనకవచ్చి నాడు he came behind or after him, రెండుగడియలవెనకయిస్తున్నాను I will give it in (or after) two hours; in this last example, వెంబడి cannot be used, because it refers exclusively to situation, not to time. యింటికి or యింటియెదురు opposite the house, తోటకుయెదురుగా opposite the garden.
- 406 కూచి governs the accusative, thus; శివునికూచి or గురించిన పన్ను చేశెను he performed penance to (or on account of) Shiva, అతడుపట్టణముకూచిపోయి నాడు he went towards the city.
- 407 The very useful and common postposition మీద on, upon, has been omitted, by mistake, from the list of the postpositions given in rule 130; it denotes rest on a place, and governs the noun preceding it in the oblique case; as భూమిమీద on the earth &c.
- 408 The postpositions of which the following are examples are found only in books: విశ్వామిత్రునఱుత or అఱుతముచేతగాను Rama went with Viswamitra, శివునితోంపాదర్శితయేగాను Paravatee departed with Shiva, ధనముపొరుదిగర్విం చెను he was elated by riches, భక్తిమేయి or మైత్రాధింబితెని I prayed with faith, విద్యబట్టుచిదిక్షితి through learning, fame accrues, నీవువచ్చుటం జేసిజనులుసంతోషించిరి the people are pleased by your coming, ఐంముచిబట్టిజయము victory is attainable by prowess.
- 409 With the exception of యొక్క, all cases of substantive nouns or pronouns formed by postpositions ending in -, such as చేత by, తోడ with, బైట outside, పైన above, upon, కింద down, below, వద్ద near &c &c, when immediately followed by other substantives with which they agree, change the final - of these postpositions into ఁ; thus, మీతోడిచెలిమి the friend-

ship with you, నానికైకోటలు the gardens without the gate, నికైపము
నియిండ్లు the houses above the terrace, కొండకిందనేలలు the lands below
the mountain, పట్టణమువద్దవనములు the gardens near the city, పుష్కర
నివద్దినంపపు the wealth of the god of riches, literally the wealth near the
god of riches. In such constructions, the v of the postposition అందు is
changed into \sim ; thus, నాయుండలికరుణ the regard towards me. "

OF THE FORMATION OF VARIOUS CLASSES OF NOUNS.

Nouns denoting the agent are often formed by adding to the inflexion 410
 of a noun substantive the pronoun వాడు for the masculine, and అది for
 the feminine; thus, from ఇంటి, the inflexion of ఇల్లు *a house*, is formed
 యింటివాడు *a house owner*, from పండ్ల, the inflexion of పండ్లు *fruits*,
 పండ్లవాడు *a fruiterer*, from నంది *a temple*, నందివాడు *an officer of the*
temple, and from అంకి *a shop*, అంకివాడు *a shopkeeper &c. &c.* Nouns
 in ము, however, in this construction, are not placed in the inflection,
 but change the final ము into పు, thus; గుల్లుము *a horse*, makes గుల్లుపు
 వాడు *a horsekeeper*.

When the agent to be denoted is familiar, or contemptible, కాదు is 411
 some times used instead of వాడు, and కదై instead of అది; thus, from
 చెలిమి *friendship*, comes చెలిమికదై *a female friend*; thus, also, we say
 విరుకాడు *a rake*, సొగసుకాడు *a coxcomb, a good looking fellow*, సొ
 గసుకదై *an affected female, a fine girl*.

Nouns denoting the agent are also formed from తత్సమము nouns in 412
 ము, by changing that termination into η ; thus, from కోపము *anger*,
 comes కోపి *an angry person*, from పాపము *sin*, పాపి *a sinner*, from బలము
strength, బలి *a strong person*, from లోభము *covetousness*, లోభి *a miser*.

Besides the verbal noun denoting the action itself which the verb sig- 413
 nifies, there are many abstract nouns derived from verbs: some of these
 abstract nouns are the same as the roots themselves; thus, from.

the root మ్రొక్కు.....to salute.....comes. మ్రొక్కుsalutation.
 do.....పలుకు.....to speak.....do.....పలుకు.....a word.
 do.....దుముకు.....to leap.....do.....దుముకు.....a leap.

do....	శూచు	.....to sleep.....	do....	శూచు	.....sleep.
do....	వెలుచు	.....to shine.....	do....	వెలుచు	.....light.
do....	పొడుచు	.....to heighten.....	do....	పొడుచు	.....height.
do....	శిట్ట	.....to abuse, to call names.....	do....	శిట్ట	.....abuse.
do....	కోట్టు	.....to flog	do....	కోట్టు	.....a lash, a blow.
do....	తన్ను	.....to kick.....	do....	తన్ను	.....a kick.
do....	నవ్వు	.....to laugh.....	do....	నవ్వు	.....laughter.

- 414 Others are formed from roots in యు or చు, by changing these syllables into వు, and if ధ precede యు, it is changed into వ.

జడియు	.....to fear.....	జడువు	.....fear.
మెరియు	.....to glare.....	మెరువు	.....lightning.
పొడుచు	.....to stab.....	పొడువు	.....a stab.
ఏడుచు	.....to cry.....	ఏడువు	.....weeping.
మఱచు	.....to forget.....	మఱువు	.....forgetfulness.
నేరుచు	.....to learn.....	నేరువు	.....skill.
గెలుచు	.....to vanquish.....	గెలువు	.....victory, success.
ఓరుచు	.....to suffer patiently.....	ఓరువు	.....patience.
తలచు	.....to think.....	తలవు	.....thought.
మోచు	.....to bear a burden.....	మోవు	.....a load or burden.
చూచు	.....to see.....	చూవు	.....sight.
మెచ్చు	.....to approve.....	మెచ్చు	.....approbation.

- 415 Some are formed from roots in యు by changing that syllable into వు, and if ధ precede యు it is changed in వ.

బిగయు	.....to tighten.....	బిగువు	.....tightness.
ఎగయు	.....to fly.....	ఎగువు	.....flight.

- 416 Others are formed from roots in యు or చు by changing the final యు or చు to త or త.

నేయు	.....to weave.....	నేత	.....texture.
మోయు	.....to sound, to roar.....	మోత	.....a roaring.

వ్రాయు.....to write.....	వ్రాచు.....writing.
గీయు.....to draw a line.....	గీత.....a line.
మూయు.....to shut.....	మూత.....a lid.
అప్పగించు } వప్పగించు }	అప్పగించు } వప్పగించు } deliverance.
కలవరించు.....to dream.....	కలవరింత.....dreaming.

Some are formed by changing the final *v* of the root into *క*. 417

వచ్చు.....to trust.....	వచ్చుక.....trust.
తేలు.....to float.....	తేలిక.....lightness.
బడలు.....to be fatigued.....	బడలిక.....tiresomeness.
నిలు.....to govern.....	నిలక.....a governor.
కోరు.....to hope.....	కోరిక.....hope.

Some abstract nouns are formed from roots in *చు* and *ను* by changing 418
చు to *చ*, and *ను* to *ం*.

నుంచు.....to burn.....	నుంచు.....a flame.
వంచు.....to cook.....	వంచు.....cooking.
పాచు.....to sing.....	పాచు.....a song.
అను.....to say.....	అంచు.....a saying,
కొను.....to buy.....	కొంచు.....purchase.

The following abstract nouns are irregularly formed from their res- 419
pective roots.

లెలయు.....to be tired.....	లెలచ - లెలపు - లెలయిక - లెలసడు.....tiresomeness.
మేయు.....to graze.....	మేపు - మేత.....grazing.
కూయు.....to make a noise.....	కూచ - కూక.....a noise, a cry.
మొలచు.....to shoot, or sprout.....	మొలక - మొక్క - మొక.....a sprout.
కలచు.....to disturb.....	కలచ - కలక.....a disturbance.
మడుచు.....to fold.....	మడుపు - మడత.....a fold.
అమ్ము.....to sell.....	అమ్ముడు - అమ్మకము.....a sale.
నిలులు.....to remain.....	నిలు - నిలక.....remainder.
ఉండు.....to be or reside.....	ఉంచు - ఉనికి.....residence.
రిను.....to cat.....	రించు - రింది.....cating.

విను.....	to hear	.....	వినిసే. వినిశిది.....	.....	hearsay information.
పోలు..	to resemble.....	పోలిక-పోల్చి.....	.....	resemblance.	
విత్తు.....	to sow.....	విత్తు - విత్తనము.....	.....	seed,	
తప్పు.....	to miss.....	తప్పు - తప్పితము.....	.....	a mistake.	
పుట్టు.....	to be born.....	పుట్టు - పుట్టుపుట్టుక.....	.....	birth,	
చచ్చు.....	to die.....	చావు.....	.....	death.	
చొచ్చు..	to enter.....	చోటు.....	.....	a place.	
మెచ్చు.....	to pain.....	మెట్టి.....	.....	pain.	
కలుగు..	to have.....	కలిసు.....	.....	riches.	
దున్ను..	to plough.....	దుక్క.....	.....	a plough.	
కొలుచు	{	when it means to	}	కొలుపు.....	service
		serve makes.....			
		when it means to		కొలత.....	a measure.
		measure makes			

పండు to ripen makes పంట a product of the earth and పండు fruit.

420 A great number of abstract nouns are formed by adding the termination తనము to దేశ్యము adjectives, and sometimes to దేశ్యము nouns, or even occasionally to the relative participles of దేశ్యము verbs; thus, from the adjective మంచి.....good comes.....మంచితనము.....goodness.

do....గొప్ప great....do.....గొప్పతనము greatness.

do....మద్ది.....dull.....do.....మద్దితనము dullness.

do....చక్క beautiful....do.....చక్కతనము beauty.

do....చిన్న..... small....do.....చిన్నతనము smallness.

thus, also, from the

substantive... బిల్ల.....a child....do.....బిల్లతనము..... childhood;

and from the relative

participle తెలియని.. {that is, was or.....} తెలియనితనము } ignorance,
 {will not be known}

తనము is never added to any except pure దేశ్యము words.

తత్వము adjectives or substantives of any termination become ab- 421
stract nouns by affixing త్వము or త; as,

గురు...great heavy makes... గురుత్వము..or..గురుత greatness, weight,
లఘు... small, light...do.....లఘుత్వము.. or..లఘుత smallness, light-
[ness.

దృఢ...hard.....do.....దృఢత్వము..or..దృఢత..hardness.
ప్రభు...a master.....do..... ప్రభుత్వము..or..ప్రభుత..mastership.
వీర.... a hero.....do..... వీరత్వము.....or..వీరత.. heroism
శూర...valiant.... do..... శూరత్వము or..శూరత valour.

OF ADJECTIVES.

In the fourth chapter of this work, we have so fully explained the mode 422
in which adjectives agree with substantives, that little remains to be added
respecting that part of syntax.

The adjective is generally placed before the substantive noun or pro- 423
noun with which it agrees; as, మంచి బ్రాహ్మణుడు a good bramin, మంచి
స్త్రీ a good woman, చెడ్డ గుఱ్ఱము a bad horse, చక్కని మనిషి a beautiful
person.

In English, when the verb to be, in any of it's variations, comes between a 424
substantive and an adjective, the sense may be well expressed in Telooḡoo
by placing the adjective after the substantive; but, in this case, the verb to be
is not expressed, but only understood. in Telooḡoo. A దేశ్యము adjective
has no gender or number, except what it receives from the word to which it is
prefixed; it is therefore necessary, when it thus follows it's substantive, to
add to it the pronouns వాడు or అది, or వారు or అవి, according to the gen-
der and number of the substantive with which it agrees, thus, in the phras-
es that Bramin is good అ బ్రాహ్మణుడు మంచి వాడు, those Bramins are
good అ బ్రాహ్మణులు మంచి వారు, that woman is good అ స్త్రీ మంచిది,
these women are good ఈ స్త్రీలు మంచివారు, that horse is good అ గుఱ్ఱము
మంచిది, these horses are good ఈ గుఱ్ఱములు మంచివి, no verb is used,
the adjective merely follows it's substantive, the pronouns in question being
at the same time affixed to the adjective, because it belongs to the దేశ్యము

class. But శత్రువులు adjectives do not admit of the addition of these pronouns, because they possess within themselves the distinction of gender and number; thus, using a శత్రువులు adjective, instead of a పదార్థము one, we should say that *bramin is good* అతడు బ్రాహ్మణుడు శ్రేష్ఠుడు, *that woman is good* ఆమె స్త్రీ శ్రేష్ఠురాలు, *that horse is good* ఆ గుఱ్ఱము శ్రేష్ఠము see rule 285 &c.

- 425 Many substantives are converted into adjectives, by affixing the word *Xల* possessing, from the root కలుXు; thus, బలముXల possessing strength, strong, బుద్ధిXల wise, that is possessing wisdom, సుఖముXల happy, possessing happiness, ధనముXల wealthy, possessing wealth &c. &c.

- 426 In Teloogoo, the degrees of comparison are formed, not by any change in the adjective itself, but by the use of certain particles. In treating of the postpositions, the manner in which కి-లో-లోకి and లోను are employed in comparison, has been fully explained; and it only remains here to observe that the words కన్న and కంటే are often affixed, in a similar manner, to the inflexions of substantive nouns or pronouns, to express the comparative degree. It is generally thought that కన్న is the past relative participle of the root కను to see, signifying that *has seen*, and that కంటే is the subjunctive of the same verb, signifying *if any one see*; thus, దీనికన్న మంచిది లేదు *there is nothing better than this* signifies, literally, *to those that regard this, there is nothing better*; and దీనికంటే మంచిది లేదు *there is nothing better than this*, literally translated, means, *if you look at this, there is nothing better*. But it seems more probable that these particles are derived from the corresponding parts of the root అను to say, added to the dative case, and that కన్న is formed of కు or కి and అన్న, and కంటే of కు or కి and అంటే; for if these particles were derived from the active verb కను to see they would govern the accusative, instead of the inflexion; but we say నాకంటే never నన్నుకంటే *than me*: in this sense, the above mentioned expressions, literally translated, would mean *to those that speak of this, nothing is better*; and *if you speak of this, nothing is better*.

The superlative degree is generally formed by prefixing to the adjective the words *బహు* *very*, *నిండా* *much*, &c. thus, *బహుజ్ఞుడగుచుడు* *a very wise man*, *నిండాగొప్పయిల్లు* *a very large house*. To express the *wisest*, the *greatest* &c. the phrase *అందరికంటే* *than all* is used for the masculine and feminine, and *అన్నిటికంటే* *than all things* for the neuter. If we would express the *wisest man* we must say in Teloogoo *అందరికంటే* *బుద్ధిమంతుడు* that is, *the man wiser than all*. If we would express the *largest tree* we must say *అన్నిటికంటే* *గొప్పవృక్షము*, or *the tree larger than all*, *అందరికంటే* *గొప్పవాడు* *the greatest of men*, *అందరికంటే* *సొగసుక* *the most beautiful of women*.

OF THE USE OF THE SIMPLE TENSES OF VERBS.

Nothing will at first be more perplexing to the Teloogoo Student than the use of one tense of the verb for another. After studying the different conjugations, he will be surprised to find what I have termed the *present* tense constantly used, even by his teacher, in a *future* signification. I hope however, that he will not, on this account, too hastily question the correctness of the principles I have endeavoured to inculcate, and recommend the following observations on this subject to his particu

In rule 325, it was explained that the particular form of the present tense terminating in *చూను* is peculiar to the religious Bramins of the Northern districts; and the reader was requested to bear in mind that those terminating in *తాను* and *తున్నాను* are the only forms to be employed in the colloquial use of the language; that in *చున్నాను* is seldom found except in books, and to distinguish the other three from it, the word *common* has been always prefixed to them, in the conjugation of the verbs. These rules cannot be too strongly impressed on the memory of the student.

The two forms of the present tense, derived from the verbal participles ending in *న్ను*, spring originally, like those participles themselves, from the auxiliary verb *ఉండు* *to be*. They consist in fact of the participles in *చు* or *తు* with that tense of *ఉండు* which commences with *ఉన్నా*

నొ affixed to them, thus, దీవించుచు or విడించుచు, with ఉన్నాను affixed, by the rules for *sund,hi* given in the second chapter, become respectively దీవించుచున్నాను or విడించుచున్నాను. The verb ఉండు, therefore, cannot, in any of its forms, be affixed to the verbal participles in న్నొ, because it has already been added to them; but, in the common dialect, when we wish to mark more strongly the present time, we lengthen the final *u* of the verbal participles in చు or తు, and, without *sund,hi*, add to them the abovementioned tense of ఉండు, which is commonly written శ్చన్నాను; thus, కొట్టుచూశ్చన్నాను or కొట్టుచూశ్చన్నాను denotes that I am now beating, వ్రాస్తూశ్చన్నాను that I am now writing &c. &c.

- 431 The perfect tense is used to denote past time, precisely in the same manner as the corresponding tense in english. It does not therefore here require any elucidation.
- 432 The first form of the future tense scarcely ever occurs, except in studied compositions; and the use of the second form is not common. In lieu of this tense, the present is constantly used; thus, నేటిదినుంచెన్నపట్టణము విడిచివచ్చే నెల గుడిలో నామ్రం పట్టణము చేరుతాను *having left Madras to day, I shall arrive at Seringapatam within the 15th of next month, literally I arrive*; రేపుమీయింటికివస్తాను *I shall come to your house tomorrow, literally I come*, యెల్లందిజూబ్రాస్తాను *I shall write the letter the day after tomorrow, literally I write*: a thousand other examples might be added. The use of the aorist for the future is explained in the following rule.
- 433 The affirmative and negative aorists express, according to the context, the present, the past, or the future; but I beg the reader will bear in mind that, in the common dialect, they are most generally used in a future sense. The following examples will best shew the nature of this tense (Past) కలికిముసుఫుజనుల సరి నానూ రేండ్లు త్రుకుదురు. *Before the commencement of the Calcyoogum men lived exactly a hundred years,* (Present) యిప్పుడు సరా సరి యా శ్చెయ్యైదు సంవత్సరములు త్రుకుదురు *at present they live on an average 55 years,* (Future) యికను

రాకారాకాకేవలమాయుస్సుతీరిమవును and by degrees the length of human life will be greatly shortened, (Past) దేవదత్తునికి నాకు మునుపు నిండా స్నేహముకద్దు There existed formerly a very intimate friendship between Davadatta and me, (Past) మాయింటికి ప్రతిదినం వచ్చును నేనున్న వాదియింటికిపోదును he came to my house frequently, and I went to his, (Present) ఇప్పుడు వానికి నాకు ద్వేషమునక నేను వానియింటికి పోను, వాడు మాయింటికిరాడు at present, as enmity exists between us, I never go to his house, and he never comes to mine. In the common dialect, we constantly say అట్లా చేతును I shall do so, మీరు వస్తారా will you come? నేను రాను I shall not come &c. In fact the student can seldom err in translating the English future by the Teloo-goo aorist. In explaining the Teloo-goo aorist in English, he must be guided chiefly by the context.

OF THE FORMATION OF COMPOUND TENSES OF VERBS.

The present, the past, the future, and the aorist, are the only tenses 434 mentioned in the conjugation of the verb. The compound tenses, formed by auxiliary verbs, were reserved for consideration in this place.

Tenses corresponding with the imperfect and pluperfect in English are 435 formed by prefixing the present and past verbal participles of any verb to the perfect tense of పోదు to be; thus,

IMPERFECT.

Singular.	1st. 2d. 3d.	N. P. S. P.	పాడుచూపుంటిని.....	I was singing.
			పాడుచూపుంటివి.....	Thou wast singing.
			పాడుచూపుం డెను.....	He, she, or it was singing.
			పాడుచూపుంటిను.....	We were singing.
			పాడుచూపుంటిరి.....	You were singing.
Plural.	1st. 2d. 3d.	N. P. S. P.	పాడుచూపుండిరి.....	They were singing.
			పాడుచూపుం డెను.....	

PLUPERFECT.

Singular.	3d.	పాదివుండిని.....	<i>I had sung.</i>
	2d.	పాదివుండివి.....	<i>Thou hadst sung.</i>
	1st.	పాదివుండెను.....	<i>He, she, or it had sung.</i>
Plural.	3d.	పాదివుండిను.....	<i>We had sung.</i>
	2d.	పాదివుండిరి.....	<i>You had sung.</i>
	1st.	పాదివుండిరి.....	<i>They had sung.</i>

- 436 For example, if we say భరతుడులయోగ్యమవచ్చినప్పుడులతనిలనన రాముడువనమునకుపోయావుండెను *when Bharata came to Oude, his elder brother Rama was going to the forest.* As far as regards the present time, Bharata's arrival is past, as well as Rama's departure, but the two actions were simultaneous, and this is represented by adding the *past tense* of ఉండు *to be* to the *present verbal participle* of పోవు *to go*; but if the actions denoted by both verbs are not only past as regards the present time, but the action denoted by one verb is antecedent to the action denoted by the other, then the *past verbal participle* is prefixed to the *past tense* of ఉండు, to form the pluperfect; thus, రాజయ్యగారిండు మునుంచెట్టణమునకువచ్చేటందుకు మునుపేలతనికొక కొమ్మగడుపుట్టివుండెను *before the King returned to the city, from the field of battle, a son had been born to him.* The return of the King and the birth of his son are both past, but the birth was antecedent to the King's return.

- 437 Certain others tenses are formed by affixing to the infinitive of any verb particular tenses of the verbs పోవు *to go*, కలుగు *to possess*, to be able, నేర్చు *to learn*, చాలు *to suffice*, and ఉచ్చు *to be able*, used as auxiliaries. The original verb remains in the infinitive, whilst these auxiliaries are conjugated through all the persons of the tenses thus used.

పోవు *to go*

The present, perfect and aorists of this verb may be affixed, as in english, to the infinitive of any verb, to denote a future signification; but the

infinitive being a ద్రుత ప్రకృతిక, the ప of పోవు is, in the superior dialect, changed into ఐ, according to rule 115; thus.

పాద ఖోచున్నాను..... I am going to sing.

చేయఁబోచున్నావు..... Thou art going to do.

చూడఁబోచున్నాడు - పోచు - న్నది or ఁది ^{M. F. & N.} He, she, or it is going to see.

ప్రాయఁబోచున్నాము..... We are going to write.

పంపించఁబోచున్నారు..... You are going to send.

చెప్పఁబోచున్నావి - పోచున్నవి ^{M. & F. N.}..... They are going to say. &c. &c.

కలుగు to be able.

కలుగుదును or కలను the affirmative, and లేను the negative aorist, together with కలిగిరిని the perfect tense of this verb, added to the infinitive of any other verb, imply the possession; or want, of power or ability: the క of కలుగు, however, is changed into X when preceded by an infinitive, or any other word of the class named ద్రుత ప్రకృతిక

పాదఁ - కలుగుదును - కలను..... I can sing.

చేయఁ - కలుగుదువు - కలవు..... Thou canst do.

చూడఁ - కలుగును - కలడు - కలదు ^{M. F. & N. M. F. & N.}..... He, she, or it can see.

ప్రాయఁ - కలుగుదుము - కలము..... We can write.

పంపించఁ - కలుగుదుగు - కలరు..... You can send.

చెప్పఁ - కలుగుదురు - కలరు - కలవు ^{M. & F. M. & F. N.}..... They can tell.

పాద లేను..... I cannot sing.

చేయఁ లేవు..... Thou canst not do.

చూడ లేడు - లేదు ^{M. F. & N.}..... He, she, or it cannot see.

(పా) య లేము..... We cannot write.

పంపించ లేరు..... You cannot send.

చెప్ప లేరు - లేవు..... They cannot tell.

పాదఁకలిగిరిని..... I could sing.

చెయ్యఁగలిగివి.....	<i>Thou couldst do.</i>
^{M. F. & N.} చూడఁగలిగెను.....	<i>He, she, or it could see.</i>
వ్రాయఁగలిగిమి.....	<i>We could write.</i>
పంపించఁగలిగితిరి.....	<i>You could send.</i>
^{M. & F.} చెప్పఁగలిగిరి. ^{N.} చెప్పఁగలిగెను.....	<i>They could tell</i>

Xలను &c. is a contraction of Xలు నుదును &c; the former sometimes implying *futurity*, but the latter *ability only*; చేయఁగలను may mean either *I will or I can do*, but చేయఁగలుగుదును means only *I can do*: the relative participle Xల is often used, after an infinitive, in a future sense; the phrase చేయఁగలవిన్నపములు the requests which I am about to make, occurs at the commencement of almost every Teloogoo letter addressed by an inferior to a person in a superior station.

నేర్చు to learn

The affirmative and negative aorists, and the perfect tense of this root, added to the infinitive of any verb, have the same power as the corresponding tenses of కలుగు.

పాడ నేర్చును.....	<i>I can sing.</i>
చేయ నేర్చువు.....	<i>Thou canst do.</i>
చూడ నేర్చును.....	<i>He, she, or it can see.</i>
వ్రాయ నేర్చుము.....	<i>We can write.</i>
పంపించ నేర్చురు.....	<i>You can send.</i>
^{M. & F.} చెప్ప నేర్చురు. ^{N.} చెప్ప నేర్చును.....	<i>They can tell.</i>
పాడ నేరను.....	<i>I cannot sing.</i>
చెయ్య నేరవు.....	<i>Thou canst not do.</i>
^{M.} చూడ నేరదు. ^{F. & N.} చూడ నేరదు.....	<i>He, she, or it cannot see.</i>
వ్రాయ నేరము.....	<i>We cannot write.</i>
పంపించ నేరరు.....	<i>You cannot send.</i>
^{M. & F.} చెప్ప నేరరు. ^{N.} చెప్ప నేరవు.....	<i>They cannot tell.</i>

పాద నేర్చితిని.....	<i>I could sing.</i>
చెయ్య నేర్చితివి.....	<i>Thou couldst do.</i>
చూడ నేర్చెను.....	<i>He, she, or it could see.</i>
ప్రాయ నేర్చితిమి.....	<i>We could write.</i>
పంపించ నేర్చితిరి.....	<i>You could send.</i>
చెప్ప నేర్చిరి - నేర్చెను.....	<i>They could tell.</i>

చాలు to suffice ఓవు to be able.

The affirmative and negative aorists of these verbs are used, after infinitives, in the same manner as the corresponding tenses of కలుగు and నేర్చు; but the infinitive being included in the ద్రుత ప్రకృతికలు the చా of చాలు is changed into జా and the ఓ of ఓవు into నొ in conformity to rules 115 and 92.

పాడజాలుదును.....	<i>I can sing.</i>
చెయ్యజాలుదువు.....	<i>Thou canst do.</i>
చూడజాలును.....	<i>He, she, or it can see.</i>
ప్రాయజాలుదుము.....	<i>We can write.</i>
పంపించజాలుదురు.....	<i>You can send.</i>
చెప్పజాలుదురు - జాలును.....	<i>They can tell.</i>
పాడజాలను.....	<i>I cannot sing.</i>
చెయ్యజాలవు.....	<i>Thou canst not do.</i>
చూడజాలదు - జాలదు.....	<i>He, she, or it cannot see.</i>
ప్రాయజాలము.....	<i>We cannot write.</i>
పంపించజాలరు.....	<i>You cannot send.</i>
చెప్పజాలరు - జాలవు.....	<i>They cannot tell.</i>
పాడనొవుదును.....	<i>I can sing.</i>
చెయ్యనొవుదువు.....	<i>Thou canst do.</i>
చూడనొవును.....	<i>He, she, or it can see.</i>
ప్రాయనొవుదుము.....	<i>We can write.</i>
పంపించనొవుదురు.....	<i>You can send.</i>
చెప్పనొవుదురు - నొవును.....	<i>They can tell.</i>

పాడ నొపను.....	<i>I cannot sing.</i>
చెయ్య నొపవు.....	<i>Thou canst not do.</i>
చూడ నొపడు. నొపదు.....	<i>He, she, or it cannot see.</i>
య నొపము.....	<i>We cannot write.</i>
పంపించ నొపరు.....	<i>You cannot send.</i>
చెప్ప నొపరు - నొపవు.....	<i>They cannot tell.</i>

The affirmative and negative aorists of కూడు *to join* are sometimes placed after an infinitive, and conjugated through all the persons, in the same manner as the corresponding tenses of చాలు: they denote *expediency* rather than *ability*; but the use of the third person neuter only of these tenses is more correct, as explained hereafter.

- 438 Some other tenses are formed by affixing to infinitives the third person neuter only of certain tenses of a few verbs, used as auxiliaries. In this case the nominative only undergoes a change; the original verb remains in the infinitive, and the auxiliary in the 3d. person neuter of the singular number.

వలెను or వలసినది the third person of the past tense, and వలయును the third person of the affirmative aorist of the root వలయు, when affixed to the infinitive of a verb, imply *obligation or necessity* without reference to any particular time. They may be translated by the English auxiliary *must*, and are governed by any of the three persons in the nominative case; thus, నేను చెయ్యవలెను *I must do*, నీవు విచారించవలెను *you must inquire*, వాడు రావలెను *he must come*.

The third person neuter of the negative aorist of this verb is irregular, namely వలవదు or వలదు, more commonly contracted into వద్దు. It is used negatively, in the same manner as the affirmative tenses above mentioned; but, when affixed to infinitives, it has rather an imperative than an indicative meaning, and is therefore applied more frequently to the second and third persons than to the first; as, నీవు రావద్దు *dont come*, వారు పోవద్దు *let them not go*. Interrogatively, however, it is sometimes used with the first person, నేను రావద్దా *must I not come?*

These tenses of the verb వలయు are also occasionally added, in the same indeclinable state, to nouns in the nominative case, to denote *want* or *desire*. In this construction, the affirmatives వలెను - వలసినది and వలయును invariably take before them the infinitive కా, but the negative వద్దు does not require it; thus, గుఱ్ఱమునాకుకావలెను *I want a horse* గుఱ్ఱమునాకువద్దు *I do not want a horse*. The noun denoting that which is wanted is placed in the nominative case, but the noun or pronoun denoting the person who desires or wants is placed in the dative.

తగినది or తగ్గది the third person neuter of the past tense, and తగదు the third person neuter of the negative aorist of the root తగు *to be becoming*, *decent*, *fit*, *proper* &c. are respectively used, after infinitives, to express *propriety* or *impropriety*, without reference to any particular time, and may be considered to represent the English auxiliary *ought*: the త may be changed into డ after an infinitive, see rule 115.

నేనుచేయఁదగ్గది.....*I ought to do.*

నీవు వ్రాయఁదగ్గది.....*Thou oughtest to write.*

వాఁడు or అదిచదవఁదగ్గది.....*He, she, or it ought to read.*

మేములిక్కడవుండఁదగ్గది.....*We ought to be there.*

మీరు నిలవఁదగ్గది.....*You ought to stand.*

వారు పంపించఁదగ్గది.....*They ought to send.*

నేనుచేయఁదగదు.....*I ought not to do.* క్రి. క్రి.

వచ్చును and రాదు, the third persons neuter of the affirmative and negative aorists of the root వచ్చు *to come*, are respectively added to infinitives to denote *liberty* or *want of liberty*; thus,

నేనుచేయవచ్చును.....*I may do.*

నీవు వ్రాయవచ్చును.....*Thou mayst write.*

వాఁడు or అది - చదవవచ్చును.....*He, she, or it may read.*

మేములిక్కడవుండవచ్చును.....*We may be there.*

వీరు నిలవచ్చును.....	<i>You may stand.</i>
వారు పంపించవచ్చును.....	<i>They may send.</i>
నేను చేయరాదు.....	<i>I may not do.</i>
నీవు వ్రాయరాదు.....	<i>Thou mayst not write.</i>
వాడు or అది - చదవరాదు.....	<i>He, she, or it may not read.</i>
మేము లిక్కడ నుండరాదు.....	<i>We may not be there.</i>
వీరు నిలవరాదు.....	<i>You may not stand.</i>
వారు పంపించరాదు.....	<i>They may not send.</i>

కూడును and కూడదు, the third persons neuter of the affirmative and negative aorists of the root కూడు to join are added to infinitives to denote, possibility or impossibility; the క being changed to ఁ according to rule 115; thus,

నేను చేయఁకూడును.....	<i>I can do.</i>
నీవు వ్రాయఁకూడును.....	<i>Thou canst write.</i>
వాడు or అది చదవఁకూడును.....	<i>He, she or it can read.</i>
మేము లిక్కడ నుండఁకూడును.....	<i>We can be there.</i>
వీరు నిలవఁకూడును.....	<i>You can stand.</i>
వారు పంపించఁకూడును.....	<i>They can send.</i>
నేను చేయఁకూడదు.....	<i>I cannot do.</i>
నీవు వ్రాయఁకూడదు.....	<i>Thou canst not write.</i>
వాడు or అది చదవఁకూడదు.....	<i>He, she, or it cannot read.</i>
మేము లిక్కడ నుండఁకూడదు.....	<i>We cannot be there.</i>
వీరు నిలవకూడదు.....	<i>You cannot stand.</i>
వారు పంపించకూడదు.....	<i>They cannot send.</i>

- 439 Various negative compound tenses may be formed by affixing the several tenses of the verb పోవు to go, to the negative verbal participle of any

verb : the original verb remains in the negative verbal participle, whilst the auxiliary tenses of పోవు are conjugated through all the persons ; thus,

నేను యకపోతిని..... *I did not write.*

నీవుచదవకపోదువు..... *Thou wilt not read.*

నేనువలచించకపోను... *I will not fail to send.*

We have already explained, under rule 437, that లేను-లేవు-లేరు-లేదు లేము-లేగు-లేవు, the negative aorist of the root కలుగు, when added 440 to infinitives as an auxiliary, denotes *want of ability*, as *I cannot* &c. But it is often used alone as an original defective verb, representing the negative of the perfect tense of ఉండు to be ; thus,

అక్కడవున్నాను .. *I was there*..... అక్కడలేను .. *I was not there.*

అక్కడవున్నావు .. *Thou wast there* అక్కడలేవు .. *Thou wast not there.*

అక్కడవున్నాడు .. *He was there*.... అక్కడలేడు .. *He was not there.*

అక్కడవున్నది or ంది *She, or it was there* అక్కడలేదు *She, or it was not there.*

అక్కడవున్నాము .. *We were there*.. అక్కడలేము *We were not there.*

అక్కడవున్నాడు... *You were there* అక్కడలేరు... *You were not there.*

అక్కడవున్నాడు... *They were there* అక్కడలేరు... *They were not there.*

అక్కడవున్నవి... *They were there* అక్కడలేవు... *They were not there.*

In these two senses లేను agrees with it's nominative in gender and number.

లేదు, the neuter of the third person singular, is used indeclinably, in two other senses, as explained under the head " Particles."

Condition or contingency, is expressed, in the superior dialect of the 441 Telooogo, by changing the final vowel of each of the different persons in the first forms of the several affirmative tenses into ంని ; and in the common dialect, by merely changing the termination తిని of the first person in the first form of the past tense into తే ; thus, in the superior dialect, from

కొట్టుచున్నాను.....	<i>I beat.....</i>	comes	కొట్టుచున్నానేని.....	<i>if I beat.</i>
కొట్టిరిని.....	<i>I have beaten.....</i>		కొట్టిరినేని.....	<i>if I beat.</i>
కొట్టెదను.....	<i>I shall beat.....</i>		కొట్టెదనేని.....	<i>if I beat.</i>
కొట్టుదును.....	<i>{ I beat, did beat, } or shall beat.</i>		కొట్టుదునేని.....	<i>if I beat.</i>
చేయుచున్నాను.....	<i>I do.....</i>		చేయుచున్నానేని.....	<i>if I do.</i>
చేసిరిని.....	<i>I did.....</i>		చేసిరినేని.....	<i>if I do.</i>
చేసెదను	<i>I shall do.....</i>		చేసెదనేని.....	<i>if I do.</i>
చేయుదును.....	<i>I do, did, or shall do..</i>		చేయుదునేని.....	<i>if I do.</i>
దీవించుచున్నాను	<i>I bless.....</i>		దీవించుచున్నానేని	<i>if I bless.</i>
దీవించిరిని.....	<i>I blessed.....</i>		దీవించిరినేని.....	<i>if I bless.</i>
దీవించెదను.....	<i>I shall bless.....</i>		దీవించెదనేని.....	<i>if I bless.</i>
దీవించుదును	<i>{ I bless, blessed, } or shall bless.</i>		దీవించుదునేని.....	<i>if I bless.</i>

and in the inferior dialect, from

కొట్టిరిని.....	<i>I have beaten.....</i>	comes	కొట్టిరే.....	<i>if I beat.</i>
చేసిరిని.....	<i>I did.....</i>		చేసిరే ...	<i>{ if I do, contracted by rule 350 to చేస్తే</i>
దీవించిరిని.....	<i>I blessed.....</i>		దీవించిరే {	<i>if I bless do, do. 360 to దీవిస్తే</i>

442 The word ending in -నేని varies with the numbers and persons, thus ;

Sing.	1	చేసిరినేని.....	<i>if I do.</i>
	2	చేసిరినేని.....	<i>if thou do.</i>
	3 <i>M. F. & N.....</i>	చేసెనేని.....	<i>if he, she, or it do;</i>
Plu.....	1.....	చేసిరిమేని.....	<i>if we do.</i>
	2.....	చేసిరిగేని.....	<i>if you do.</i>
	3 { <i>M. & F.....</i>	చేసిరేని.....	<i>if they do.</i>
	{ <i>N.....</i>	చేసెనేని.....	

but the word terminating in *తే* is used for every person and number, *చేస్తే* means *if I, thou, he, she, it, we, you, or they do*.

Although the above examples are translated in English by the present tense of the subjunctive mood, it is to be observed that, in the superior dialect, the present tense with *-తే* is seldom used, the past tense with *-తేని* often occurs in a past, or future, as well as in a present conditional meaning; the future tense with *-తేని* is used in a future conditional sense only, and the aorist with *-తేని* in a conditional sense, indefinite as to time; thus,

Present.	{ వాడుపోవుచున్నాడే } { నివీడెదుగుచును..... }	<i>If he goes, he will meet him.</i>
Past	{ రాజు తేపునారాజ్య } { ముపాలించె నేనిత్రజ } { లుచుఖమునుందురు } in a present sense.....	<i>If the king governs the kingdom well, his subjects will be happy.</i>
.....	{ రేపునేనువచ్చితేనివా } { నికొమ్మార్జునుడును } in a future sense.....	<i>If I should come tomorrow, I will speak with him.</i>
.....	{ నేనునిన్నవానిజూచి } { తినేనికూర్చాడును } in a past sense.....	<i>If I had seen him yesterday, I would have spoken to him.</i>
Future ..	{ రేపువచ్చెదవేనినేనిచ్చెదను }	<i>If you come tomorrow, I will give.</i>
Aorist ..	{ రాజు తేపునారాజ్యం } { చునేనిత్రజ లుచుఖ } { మునానుందురు }	<i>If the king govern well, his subjects will be happy.</i>
.....	{ వాడు రేపువచ్చునేని } { నేనిత్రును }	<i>If he come tomorrow, I will give.</i>

In the common dialect, this form of the verb is not restricted to any time; but, according to the context, represents a present, past, or future conditional meaning.

నేనుయిచ్చి తేవాడువచ్చును..... *If I give, he will come.*

రేపునేనుయిచ్చి తేవాడువచ్చును *If I give tomorrow, he will come.*

నిన్ననేనుయిచ్చి తేవాడువచ్చును *If I had given yesterday, he would*
[have come]

* by rule 360, యిచ్చి తే may be contracted into యిచ్చే

person singular in the first form of the past tense of అన్త, with it's final ం changed into ం.

When the *condition or contingency* is of a *negative nature*, it is expressed in the superior dialect by adding -ని to the respective persons of the negative aorist, and in the common dialect by affixing to the negative verbal participle the common conditional form of పోవు to go or ఉండు to be; thus, in the superior dialect we say

కొట్టనేని.....if I do not beat, have not beaten, or shall not beat.

చేయనేని.....if thou dost not do, hast not done, or will not do.

దీనించుదీని.....if he does not bless, has not blessed, or will not bless.

and in the inferior dialect

కొట్టకపోతే or కొట్టకుంటే - చేయకపోతే or చేయకుంటే - దీనించకపోతే or దీనించకుంటే If I, thou, he, she, it, we, you, or they beat, do, or bless - have beaten, done, or blessed - or shall beat, do, or bless.

CONSTRUCTION OF THE PARTICIPLES.

VERBAL PARTICIPLES.

There is no part of the verb of more frequent occurrence in Telooḡoo than the *verbal* participles, with the proper use of which, therefore, it is of great importance that the student should be well acquainted: they can never, like the English participles, be used as adjectives, but must invariably be governed by some tense of a verb.

The verbal participles are used in Telooḡoo when we wish to express any minor actions of the person who performs the chief action mentioned in the sentence. The verbal participles, denoting the minor actions performed, are placed first in the sentence, and are governed by the verb denoting the main action, with which the sentence elegantly terminates.

The peculiarity in these participles, therefore, is that they always refer to some subordinate action, performed by that particular agent only which is the nominative to the final governing verb, and never can express actions performed by others.

- 450 If the minor action be simultaneous with the main action in the sentence, the *present* verbal participle is used ; if antecedent in point of time to it, we use the *past* verbal participle ; and if it be of a negative nature, the *negative* verbal participle is used.

The following examples are subjoined in illustration of these rules.

PRESENT.

- 451 శక్రువాణంబులనుపొదిసేయుచుతనవాణంబులకృత్రులదేహంబుల నాటగజేయుచుకృత్రుబలంబులకునంబునకుభీతియుతనబలంబులకు నంబునకునున్న హంబునుగలుగజేయుచుఅజ్ఞానుండురణంబునలిపెను *Reducing to dust the arrows of his foes, piercing the bodies of his enemies with his own arrows, exciting a panic in the minds of the opponent's forces, and animating the spirits of his own soldiers, Arjoona ruled the battle.* త్రుజలనుపాలించుచుపేదలనురక్షించుచుపెద్దలనుసక్తానించుచుధర్మరాజుచేరతనముచేకెను. *Fostering his subjects, protecting the poor, and honoring the great, Dhurmarajah conducted the government.* కృష్ణుఁడగుపాల్కులతోడనాడుచువాడుచునవ్వచుయమునాకటంబుత్రువేలించెను *Playing, singing, and laughing, with those who attended kine, Krishna arrived on the banks of the river Jumna.*

PAST.

- 452 విక్రమామృదువేటపోవరెననితలచిపారధినిలిపించిరథముకెక్కునితనస్నేహితులగొనూడిఅదినికిపోయెను *Vikramarka, having resolved to proceed to the chase, having sent for his chariotcer, and having ordered his car, accompanied by his friends, proceeded to the forest.* రాముడులంకలోప్రవేశించిరామునుచంపివిభీషణునికివద్దాభిషేకముచేసిదివ్యపుష్పకవిమానమెక్కిఅయోధ్యకువచ్చెను. *Rama, having entered Ceylon, having killed the giants, having installed Vibhishana, and having mounted the divine car, named Pushpuku, returned to Oude.*

NEGATIVE.

- 453 పరిజనులనుపిలిచకధనుర్వాణములనుధరించకకవచముతోడుమోనకనొంటికొక కృత్రులతోఅతడుయుద్ధముచేకెను *Without calling his retinue, without taking his bow and arrows, and without putting on his armour, he singly fought with his enemies.*

It will be observed that, in each of these examples, the verbal participles are placed first in the sentence, and invariably denote actions subordinate to that expressed by the verb at the conclusion of the period, by which they are governed; thus, in the three examples given of the present verbal participle, *ruled*, *conducted* and *arrived*, are the main actions expressed; and the participles *reducing*, *piercing* &c. *fostering*, *protecting* &c. *playing*, *singing* &c. are all minor actions subordinate thereto. It will further be perceived that the minor actions in question were all performed by that agent only which is the nominative to the governing verb. *Arjoona ruled*, and it was he also that *reduced* and *pierced*; *Dharmarajah conducted*, and it was he also that *fostered* and *protected*; *Krishna arrived*, and it was he also that *played* and *sung*. Had any one else performed these minor actions, the verbal participles could not have been used.

As the minor actions of *reducing* and *piercing* were simultaneous with the main action of *ruled*, the *fostering* and *protecting* with that of *conducting*, and the *playing* and *singing* with that of *arriving*, the present verbal participles are used, in these cases: but, in the examples given of the past verbal participle, it will be perceived that the resolution of Vikramarka to proceed to the chase, his sending for his charioteer, and his ordering his car, were all, in point of time, antecedent to the main action of his proceeding to the forest; so also Rama's entering Ceylon, killing the giants, &c. were actions performed by him previously to his return to Oude; hence, in these instances, the *past* verbal participle is used; and in the last example, because the minor actions are of a negative nature, we use the *negative* verbal-participle.

As an exception to the foregoing rules, it is to be observed that when we speak of the time that has elapsed since any particular event occurred, the past verbal participle may be used absolutely, and then has a nominative of its own, independent of that of the final governing verb; thus, *నేను వచ్చి పది నాలుకయెను* it is ten days since I came, literally, I having come, ten days have passed; here *నేను* is the nominative to the final governing verb *పయెను* passed; but *నేను* I is the nominative to the verbal participle *వచ్చి* having come, which is used absolutely.

- 456 The verbal participles always govern the same case as the verb to which they belong; thus, వానికొట్టివచ్చి వాడు *having beaten him he came*, వాని being governed by the active verbal participle కొట్టి in the accusative case.

The foregoing remarks will give the student some idea of the importance of the verbal participles in the construction of the Telooḡoo; they are peculiarly well adapted to a language that abounds in descriptive passages, and the Student will occasionally find them carrying on and connecting the sense for pages together, but suspending the full meaning until the conclusion of the period. Hence, in some degree, the rare occurrence of conjunctions in Telooḡoo; for the connexion between the subordinate and chief action in a sentence, which is implied by the verbal participles, often supersedes the use of them.

RELATIVE PARTICIPLES.

- 457 Separate relative pronouns are rendered unnecessary in Telooḡoo, by certain participles of the verb which have the power of the relative inherent in them, and which, like the దేశ్యము adjectives, must always be followed by some noun or pronoun.
- 458 The relative participles also denote the action of the verb to which they belong; and the present, the past, the indefinite, or negative participle is used, according to the sense intended to be expressed:
- 459 The peculiarity of these participles consists in the relative inherent in them invariably referring to the noun or pronoun which immediately follows them, and which is also the agent to the action denoted by them, unless the relative participle stands between two nouns or pronouns; thus, వచ్చుచున్నవారు *the persons that are coming*, కాచుచున్నపాలు *the milk that boils*, కొట్టినవనిషి *the person that beat*, చంపినపులి *the tyger that killed*, మాటలాడెదెలుక *the parrot that talks, talked, or will talk*, రాశివాడు *the man that writes, wrote, or will write*, చూడనిదేశము *the country that is, was, or will not be to be seen*, రాజులేనిభూమి *the country in which there is not, was not, or will not be a king*.

If the relative participle of an *active* verb stands between two nouns 460 or pronouns, and the first be in the nominative case, it is the agent to the action denoted by the participle, and the noun following, in whatever case it may be, is the object affected by that action; thus, వారుచంబిన ఫలి *the tyger that they killed*, మీరుచూచిన వాడు *the man that you saw*, వాడుచివినమనిషి *the person that he called*; but if the first noun or pronoun be in the accusative, it is the object affected by the action which the active participle denotes, and the following noun, in whatever case it may be, is the agent thereto; వారినిచంబినఫలి *the tyger that killed him*, నిన్నుచూచినవాడు *the man that saw you*, వానిచివించినమనిషి *the person that called him*. If, independently of the agent and object, the relative inherent in an active participle, refers to the instrument, place, or other subordinate correlative to the action which it denotes, the agent is placed first in the nominative case, then the object in the accusative, next the relative participle, and finally the instrument, place, or other correlative to which it refers; thus నేనుఫలనిచంబినకత్తి *or* చామ *the sword with which, or the place in which, I killed the tyger*; రాజునకు ఫనిచ్చిన బ్రాహ్మణుడు *the bramin to whom the king gave the cow*. In these examples *I* and *the king* are the agents, and therefore in the nominative case, *the tyger* and *the cow* are the objects, and therefore in the accusative, and *the sword*, *the place*, and *the bramin* are the subordinate correlatives referred to, and therefore placed immediately after the participle.

If the relative participle of a *neuter* verb stands between two nouns or 461 pronouns, the first must always be in the nominative case, because neuter verbs cannot govern the accusative; and it is also always the agent to the action denoted by the participle, the noun following being merely the subordinate correlative thereto; thus, నేనుఫలనిచంబినయిల్లు *the house in which I was*, మీరునడచుచున్నదోడ *the road in which you walk*, వాడు కూచుండిన స్థలము *the place on which he sat*, మీరుపడుకొన్నయిల్లు *the house in which you slept*.

462 The foregoing and following examples will best explain the manner in which these participles supply, in construction, the cases of the relative pronouns, and the mode in which they must be translated in English by corresponding prepositions.

N: వారినిచంపినపులి.....*The tyger which killed them.*

మిన్నునచూచినవాడు *The man who saw you.*

వాణ్ణి పిలిచినమనిషి....*The person who called him.*

G: బట్టచినిగినమనిషి.....*The man whose clothes are torn.*

పూలువాదిన చెట్టు.....*The tree of which the flowers are faded.*

గోడవోరిగినయిల్లు....*The house of which the wall is inclined.*

పంటపండినచేను.....*The field of which the produce is ripe.*

D: నేనువచ్చినపని.....*The business for which I came.*

వాడువచ్చినయిల్లు...*The house to which he came.*

Ac: వారుచంపినపులి.....*The tyger which they killed.*

మీరుచూచినవాడు. *The man whom you saw.*

వాడుపిలిచినమనిషి...*The person whom he called.*

Ab: పూలుగోగినచెట్టు.....*The tree from which flowers were gathered.*

నేనుపండుకొన్నయిల్లు *The house in which I slept.*

పండుకోనికత్తి.....*The knife with which the fruit was cut.*

వానకురికినయిల్లు....*The house on which it rained*

463 It is not easy, by any general rule, to define on what the case of the relative depends; in rule 460 the mere substitution of the word చోటు a place, for కత్తి a sword, changed the relative *with which*, into *for which*; and in rule 462 the substitution of యిల్లు a house, for పని business, changed the relative *for which* into *to which*. In the examples given in 462 the relative participle constantly stands between two nouns in the nominative case, yet the relative itself, which in Teloo-goo is inherent in the participle,

is in the genitive, dative, or ablative; and it is curious that in Telooḡoo when an active participle is placed between two nominatives, the relative in English must be in the objective case (see examples of the accusative); while if the objective case in Telooḡoo precede an active participle, the relative in English must be in the nominative case (see examples of the nominative). In rule 460, the correlative అనుచు *a bramin* is in the nominative, yet from the nature of the verb *to give*, the relative *to whom*, which is inherent in the Telooḡoo participle, is in the dative case; thus, therefore, the case of the relative would seem to depend in some instances on the nature, rather than the case of the following word; in others, on the case of the preceding word; and in some, on the nature of the verb itself.

The common indefinite relative participle, by affixing అది, has often the 464 same signification as an abstract noun; thus, using the abstract noun, we may say కొలువు మంచిది *service is excellent*, or we may use the common relative participle with అది, and say కొలచేడి మంచిది; but, while the abstract nouns are declined and construed as substantives, the relative participles as well as the verbal nouns (such as కొలుచు and కొలవడము) being integral parts of the verb, although declined like nouns, are invariably construed like verbs, and govern the same case as the verb from which they are derived; thus, using the abstract noun కొలువు, we say మీ కొలువు మంచిది *your service is excellent*, మీ being placed in the possessive case; but when we use కొలచేడి, కొలుచు or కొలవడము, we must place the pronoun in the accusative case and say నీ నువ్వు కొలచేడి మంచిది - నీ నువ్వు *you is excellent*, నీ నువ్వు, or నీ నువ్వు కొలవడము మంచిది *to serve you, or the serving you is excellent*.

Nouns denoting the agent may be formed from every verb, by adding 465 to the relative participles, either affirmative or negative, the pronoun వాడు for the masculine, and అది for the feminine and neuter, in the singular number; and వారు for the masculine and feminine, and అవి for the neuter, in the plural; thus, కొట్టే వాడు *the man who beats, the beater*, కొట్టేది *the woman or the thing that beats*, చంపేవారు *the men or*

women that kill, the killers, చంపేది the woman or the thing that kills, కొట్టనివాడు the man who does not beat, has not beaten, or will not beat, కొట్టనిది the woman or the thing that does not beat, has not beaten, or will not beat.

- 466 కొట్టేది-చంపేది &c. have, by some, been called infinitives ; but they are no more infinitives than కొట్టేవాడు or చంపేవాడు. They are merely, as above stated, relative participles, with the pronouns వాడు and అది added to them; thus, చంపేవాడు is composed of చంపే the common indefinite relative participle of the root చంపు to kill, with the pronoun వాడు added to it; and చంపేది is composed of the same word చంపే with the pronoun అది added to it; such compound words may be declined through all the cases of the pronoun వాడు and అది in the following manner,

SINGULAR.

	M.	N. & P.
N:	చదివేవాడు.....	చదివేది
G:	చదివేవాని-వానియొక్క	చదివే-దాని-దానియొక్క
D:	చదివేవానికి.....	చదివేదానికి
Acc:	చదివేవాని.....	చదివేదాని
Ab:	చదివేవాని-లో-చేత-తో.....	చదివేదాని-లో-చేత-తో

PLURAL.

	M. & P.	N.
N:	చదివేవారు.....	చదివేవి
G:	చదివేవారి-వారియొక్క	చదివే-వాటి-వాటియొక్క
D:	చదివేవారికి.....	చదివేవాటికి
Acc:	చదివేవారిని.....	చదివేవాటిని
Ab:	చదివేవారి-లో-చేత-తో.....	చదివేవాటి-లో-చేత-తో

So, also may we decline చంపుచున్నవాడు and చంపుచున్నది-చంపినవాడు and చంపినది-చంపనివాడు and చంపనిది.

GENERAL RULES.

In Teloogoo, the word agreeing with the verb is always in the nominative case, and has generally the first place in the sentence, then follows the word denoting the object governed by the verb, next any intermediate explanatory clause, and the verb itself closes the period. 467

A verb agrees with it's nominative in gender, number, and person; 468 but when two or more nominatives agree with the same verb, it is placed in the plural number, and agrees in gender with the masculine or feminine nominative, in preference to the neuter; thus, రామరయు నెలయుఁ బ్రకాశించిరి *the moon and the lotus shone*, గొల్లలుపశువులువచ్చిరి *the cowherds and cows came*: but such forms of expression are very uncommon, it would be more elegant to say గొల్లలుపశువులతోవచ్చిరి *the cowherds came with the cows*; and to express in Teloogoo that the king, the minister, their horses, and elephants, all entered into the city, we never should say రాజుమంత్రియుగజరురంగంబులునగరముప్రవేశించిరి but వారిగజరురంగంబులతోప్రవేశించిరి *they arrived with their elephants and horses*.

If two or more nouns and pronouns, of different persons, connected by 469 a copulative conjunction are nominatives to the same verb, the verb is placed in the plural number, but agrees with the second person in preference to the third, and with the first in preference to both; as, నేనుమీరు వాడువస్త్రీను *I, you, and he came*.

Neuter verbs, from their nature, never can govern a noun or pronoun; 470 when made causal they are construed in the same manner as active verbs. Active verbs govern substantives in the accusative case; thus, we say రాముడురావణుని సంహరించెను *Rama killed Ravana*; but all nouns denoting inanimate objects, when governed by active verbs, may be placed in the nominative, instead of the accusative case; and, unless the use of the nominative would render the meaning obscure, this is the more correct and elegant construction; thus, రథమునెక్కెను or రథమెక్కెను *he mounted the car*, చదరంగమును or చదరంగముఁదిరిసి *I played*

at chess, నేనుకొండను or కొండచూచిని, *I saw the mountain*, తోటవాడు చెట్లను or చెట్లువాడినాడు the gardener has planted trees.

- 471 The verbs పిండు to milk, అడుగు to ask, దండగిరి ము to amerce, గెల్పు to win, దోచు to rob, with a few others, may govern two accusatives; but if one of these accusatives denote an inanimate object, it may be placed in the nominative instead of the accusative case, కొల్లవాడవునుపాలను or పాలపిరి తెను the cowherd milked the cow, వారసునూరు వరాలను or నూరు వరాలు అడిగెను he asked his master for one hundred pagodas, న్యాయాధిపతి నేరస్థులను నూరు వరాలను or వరాలు కలగలిపెను the magistrate amerced the guilty one hundred pagodas, నేను వాణ్ణి నూరు వరాలను or వరాలు గెల్చినాను *I won from him one hundred pagodas*, దొంగలు ఘోరముగా నుండు కప్పులను or నుండు కప్పులందఱిరి the thieves robbed the travellers of their jewels.

- 472 Active verbs, when converted into causals, govern the noun which would have been the agent in their active form in the instrumental ablative; the noun which would have been the object in their active form continues in the accusative, or, if it denote something inanimate, in the nominative case; thus, వాడు మల్లుకట్టినాడు he built a house, నేను వాని చేతయిల్లకట్టి ప్రిని *I caused him to build a house*, నాకొమారుడు పుస్తకము వ్రాసెను my son wrote the book, నేను నాకొమారుని చేత పుస్తకము వ్రాపు ప్రిని *I caused my son to write the book*, పులి పేకను చంపెను the tyger killed the sheep, నేను పులి చేత పేకను చంపి ప్రిని *I caused the tyger to kill the sheep*, మీరు యీ వర్తమానము చెప్పిరి *you mentioned this news*, మీ చేత యీ వర్తమానము చెప్పి ప్రిని *I caused you to mention this news*.

- 473 But verbs denoting to read, to sing, or to eat, with perhaps a few others, when converted into causals, govern the noun which would have been the agent in their simple form either in the ablative or accusative case; గురువు తన శిష్యులను or శిష్యుల చేత పుస్తకములు చదివించెను the master caused his pupils to read books, గాయకులను or గాయకుల చేత సంగీతము పాదించిరి they caused the songsters to sing, బిడ్డలను or బిడ్డల చేత అన్నముని నింపించెను he caused children to eat boiled rice.

When a verb directly affects two nouns, the one denoting a whole, and 474
the other a part of that whole, the noun denoting the part stands in the
nominative, but the principal noun is placed in the genitive case; thus,
కుట్టముల మొక్కతో కలుక్ న్నారు *they are cutting off the tails of hor-*
ses. The principal noun may also stand in the dative; thus కుట్టములకుతో
కలుక్ న్నారు, or the principal noun may stand in the accusative; thus,
కుట్టలనుతో కలుక్ న్నారు and this, in Telooḡoo, is considered the most
elegant mode of expression.

The verb *to be*, which so often occurs in the English language, is gene- 475
rally omitted in Telooḡoo: it may occasionally be used, but it is thought
more elegant to dispense with the use of it. The mode in which it is
omitted in Telooḡoo when it is placed between an adjective and a substan-
tive noun or pronoun, has been already explained (see rule 424). where it
would intervene in English between a substantive pronoun and a substan-
tive noun, it is also omitted in Telooḡoo. Indeed, as the personal terminati-
ons of the verb are derived from the substantive pronouns, it does not seem
strange that these pronouns themselves should partake in some degree of
the essence of the verb.

In Telooḡoo, when a substantive pronoun immediately precedes a sub-
stantive noun, the latter has the force of the present tense of the verb *to be*
inherent in it; and if the pronoun be of the 1st or 2d person, the noun as-
sumes certain affixes,

If the pronoun be of the 1st person, the affix to the noun is in the sin-
gular, ని for nouns in ౧ or ౨, ను for nouns in ౩, and ను for nouns
of any other termination; and in the plural, ము for all nouns.

If the pronoun be of the 2d person, the affix to the noun is in the singu-
lar, ని for nouns in ౧ or ౨, ను for nouns in ౩, and ను for nouns in any
other termination; and in the plural ను for all nouns.

If the pronoun be of the third person, the noun takes no affix.

The following examples will more fully explain this construction.

నేను కవిని	I am a poet.
తీవు కవిని	Thou art a poet.
వాడు కవి	He is a poet.
నేను బ్రాహ్మణుఁడను	I am a bramin.
తీవు బ్రాహ్మణుఁడవు	Thou art a bramin.
వాడు బ్రాహ్మణుఁడు	He is a bramin.
ఇది గొట్టుము	This is a horse.
ఇది ఆవు	This is a cow.
నేను బిడ్డను	I am a child.
తీవు బిడ్డవు	Thou art a child.
వాడు బిడ్డ	He is a child.
మేము or మనము కవులము	We are poets.
మీరు కవులరు	Ye are poets.
వారు కవులు	They are poets.
మేము or మనము బ్రాహ్మణులము	We are bramins.
మీరు బ్రాహ్మణులరు	Ye are bramins.
వారు బ్రాహ్మణులు	They are bramins.
ఇవి గొట్టుములు	These are horses.
ఇవి ఆవులు	These are cows.
మేము or మనము బిడ్డలము	We are children.
మీరు బిడ్డలరు	Ye are children.
వారు బిడ్డలు	They are children.

It will be observed that కవి a poet, with the singular pronouns of the 1st & 2d persons prefixed to it, in the one case affixes ని, and in the other వి, because it terminates in ి; but బ్రాహ్మణుఁడు a bramin ends in ఁ, and therefore affixes ను and న్న, or rather changes the final ఁ into these terminations; and బిడ్డ a child ending neither in ి or ఁ, nor in ఁ, takes simply ను and న్న.

Each of these nouns, viz. కవి-త్రా స్మణుఁడు and విద్య, with the pronouns of the 1st and 2d persons plural prefixed to it, takes -ము and -రు; and none of them, when preceded by the pronouns of the third person, take any affix whatever.

One verb governs another that refers to it, or depends on it, in the infinitive; but the infinitive invariably precedes the governing verb, instead of following it as in English; thus, *I wish to conquer my foes* కర్తువులను జయించనిచ్చుచున్నాను, *I hoped to adore Shiva* శివుని పూజించుకొరిగిని. 476

When the speaker states what another has said, he does not, as in English, use the infinitive mood; he repeats the words of the original speaker, adding the particle అని *having said*; thus, he told me to write, would in the Telooḡoo idiom be rendered వ్రాయమని చెప్పెను namely వ్రాయుము *write thou*, అని *having said*, చెప్పెను *he told*; thus also, the sentence వాడుసామును చంపమని వానికిఁజ్ఞతరువుయిచ్చెను *he ordered him to kill the snake*, consists of the words వాఁడు *he*, సామును *the snake*, చంపుము *kill thou*, అని *having said*, వానికి *to him*, జ్ఞతరువు *order*, ఇచ్చెను *gave*; చేయుము and చెప్పుము preceding అని are changed, by the rules for Sund hi, to చేయమని and చెప్పమని respectively, for in the common dialect the *v* before the *ము* of the imperative is generally dropped in this construction, for the sake of alliteration; thus, also, we say *I heard that Devadutta went* దేవదత్తుడుపోయెనని వింటిని &c. In this sense, the relative participles, with అది either in the nominative or accusative case, are sometimes elegantly used in Telooḡoo; as, దేవదత్తుడుపోయినది or పోయినదాన్ని వింటిని, or the particle తా, hereafter mentioned, may be added to the participles joined with అది in the nominative case; thus, దేవదత్తుఁడుపోయినదిగా వింటిని *I heard that Devadutta went*; thus also, we say విష్ణువులవతరించు పోతున్నారని చెప్పుచున్నారు or అవతరించు పోయేద్రు చెప్పుచున్నారు or అవతరించు పోయేద్రుగా చెప్పుచున్నారు *they affirm that an incarnation of the god Vishnoo is about to take place*.

478 అని is used, in the same manner, when we address to a second person orders to be delivered to a third, *tell him to send పంపించుచు చెప్పు*, literally పంపించుము *send thou*, అని *having said*, చెప్పు *tell*; *ప్రాయమని చెప్పు* *tell him to write*, చదవమని *జ్ఞాపించు* *direct him to read &c.*

479 When we wish to represent various minor actions performed by others as contemporaneous with the chief action performed by a particular person mentioned in the sentence, a number of infinitives, denoting these minor actions, are placed together in the sentence, which terminates, in an elegant manner, with the verb denoting the main action placed in it's appropriate tense; thus, *మిథిలాపురములో ధప్పన్న దేశాధిపతులు వచ్చి సేవింప-వరాంకనలు నాట్యమాద-శాయకులు సంగీతము చేయ-భేరి మొదలుగాలవాద్యములు వాయిద-దేవతలు పుష్పవర్షము కురియింప-వంది మాగధులు స్తోత్రము చేయ-పట్టణము లొసంగి జనులు ప్రమోదముబొంద-దశరథుండు తన పుత్రుండగు రాముని కివాహుచేసిన వాదాయెను.* While the rulers of fifty six countries, having arrived at the city of Midhila, were in attendance, while fair damsels sported in the dance, while choicesters chaunted songs, while they sounded the great drum and other musical instruments, while the gods showered flowers, while the bards and genealogists proclaimed panegyrics, while the people of the city were filled with joy, the king Dasarad, ha celebrated the nuptials of his son Rama. Even in familiar conversation this mode of expression is sometimes used.

480 If the infinitive of a verb with the particle కా added to it, be twice repeated, it denotes progression; thus, *అక్షరాలు వ్రాయుకా వ్రాయుకా కుదురును* *writing improves gradually as we write*, చదవకా చదవకా లేలును *it will be understood gradually by reading*, నడవకా నడవకా దోవజరుగును *as we walk the road gradually shortens*, వర్షము కురియుకా కురియుకా చెరువులు నిండును *as it rains the lakes will be gradually filled.*

The root కొను to buy, conjugated through all its moods, tenses, and persons, is frequently added to the past verbal participle of another verb,

when it is intended to restrict the action denoted by that verb exclusively to the benefit of the agent; and often in the superior, but always in the inferior dialect, final *o* of the past verbal participle is changed to *u* when *కొను* is thus added; as చేసికొను or చేసుకొను *to do for one's own benefit*, వ్రాసికొను or వ్రాసుకొను *to write for one's own benefit*; thus we say వ్రాసివాను *I wrote*, వ్రాసికొన్నాను or వ్రాసుకొన్నాను *I wrote for my own benefit*; చేస్తాను *I do*, చేసికొంటాను - చేసుకొంటాను *I do for my own benefit*; చెప్పినారు *he told*, చెప్పికొన్నాడు or చెప్పుకొన్నాడు *he told for his own benefit*. Sometimes, however కొను is added merely for the sake of elegance; thus we may say either జూజు చూపిని or జూజు చూచుకొంటిని *I save the letter*; at other times, it alters the signification of the verb to which it is added in a manner scarcely to be defined వాడుచక్క నానడుస్తాడు *he walks well*, వాడుచక్క నానడుచుకొంటాడు *he behaves well*; it occasionally makes a neuter verb active నాకు తెలిసింది *it was understood to me*, నేను తెలుసుకొంటిని *I understood*, తీయు *to draw, to pull*, తీసుకొను *to bring*, మ్రొక్కు *to prostrate*, మ్రొక్కుకొను *to invoke* &c.

The present verbal participle of a verb prefixed to any tense of the verb 481
వచ్చు *to come* denotes that the action expressed by the participle is habitual or of long continuance; thus, ఇతడు నూయింటి వస్తూ వచ్చెను *he was in the habit of coming to my house*, వాడుచక్క నానడుచుకొంటూ వచ్చెను *he continued to behave himself well*, యాభూమిలో మునుపు ధాన్యము పండుచూ వచ్చెను *grain formerly used to be produced in this land*, రాజు ధర్మముగా రాజ్యపరిపాలన చేస్తూ వచ్చెను *the king continued to govern the kingdom in a just manner*, మీరు జూజులు పంపిస్తూ రావలెను *you must continue sending letters*.

It has already been stated that active verbs become passive by adding 482
to the infinitive the verb పడు *to fall, to suffer*. By affixing this verb to the nominative case of neuter nouns, particularly to such as denote any bodily suffering or mental affection, a compound verb is formed of a neuter signification; and if the noun end in ము, this termination may be

changed into o, or may be dropped altogether; the latter is the more common form; thus, from భయము *fear* is formed భయముపడు or భయంపడు or భయపడు *to fear*; from దెబ్బ *a blow* comes దెబ్బపడు *to be beaten* &c. But if instead of the neuter form పడు, the active form పరుచు be added to the substantive, it makes an active verb; thus, from భయము *fear* comes భయపరుచు *to frighten*, and from సంతోషము *gladness* comes సంతోషపడు *to be pleased*, and సంతోషపరుచు *to please*.

- 483 The verb ఇచ్చు which properly signifies to deliver any thing from one's own possession into that of another, although it may be translated in English by the verb *to give*, is not in Telooḡoo synonymous with that english verb. It cannot be used unless the thing delivered is taken by the receiver; for example, if a bramin invites another to dine with him, we cannot in Telooḡoo say with propriety that he gave him boiled rice అన్ననిచ్చెను; because the boiled rice is not delivered into the hands of the bramin invited, but only placed on a leaf before him. We must therefore say అన్నము పెట్టెను *he placed rice before him*. But if he were to give the food to his palanqueen bearer, who, being of an inferior cast, is not allowed to pollute the house of a bramin by eating in it, he does not place the boiled rice before him, but delivers it into his hands, and in this case therefore we might say అబ్బి ప్ప దుకనహాయికి అన్ననిచ్చెను *that bramin gave rice to his palanqueen bearer*. In the same manner, if you give grass to a horse, you cannot say in Telooḡoo గుడ్డనికక సువుయిచ్చిని *I gave grass to the horse*, but నేనుగుడ్డనికక సువువేచ్చిని *I threw grass to the horse*.

OF PARTICLES OR INDECLINABLE WORDS.

కా

- 484 There are scarcely any proper adverbs in Telooḡoo, యిప్పుడు *now*, అప్పుడు *then*, ఎప్పుడు *when*, నేడు *to day*, నిన్న *yesterday*, రేపు *tomorrow*, &c are not adverbs, but substantive nouns which are declined: adverbs however are easily made, or rather their want is supplied, by adding to any noun substantive or adjective the infinitive కా, from the verb అవు *to be*.

come, which, following a nominative, is changed into *ఁ*, according to the rules given in Chapter Second; thus,

from ముఖము.....happiness.....is derived.....ముఖముఁ.....happily.
లింగము..... beauty.....లింగముఁ.....beautifully.
గొప్ప.....great.....గొప్పఁ.....greatly.
స్వర.....quickness.....స్వరఁ.....quickly.
చల్.....cold.....చల్లఁ.....coldly.
రిన్న.....soft, slow.....రిన్నఁ.....softly, slowly.
లియ్య.....sweet.....లియ్యఁ.....sweetly.
చేదు.....bitter.....చేదుఁ.....bitterly.

కాలివల్లకొట్టుచున్నది *the wind blows coldly*, గుఱ్ఱమురిన్న నాన.
దుస్తున్నది the horse goes slowly.

It is to be remarked that *ఁ* can never be added to the nominative 485 with which the verb agrees, but only to an adjective or substantive qualifying that nominative. If I would express that the water of the sea is salt, to the word denoting *salt* I may add *ఁ*, and say సముద్రపునీళ్లువున్నవి; because *salt* is not the nominative to the verb, it only qualifies the *water of the sea* which is the nominative. But if I wish to state that there is salt water in the sea, the sentence refers not to the essence or quality of the water, but to its existence; therefore without adding *ఁ* I should say సముద్రములోవున్నవి: we say ఆపుష్పములవాసన నావున్నవి *those flowers are fragrant*, but when we merely assert that there is fragrance in flowers we say పుష్పములయందువాసనవున్నది.

Besides converting substantives and adjectives into adverbs, *ఁ* when 486 added to them may denote resemblance, similitude, &c. దూరములోనుంచి చూస్తే పర్వతములు ధూమముగా అగుపడుచున్నవి *if mountains be viewed from a distance, they appear like smoke.*

The infinitive *కా*, added to the pronoun *తాను*, also represents the 487 English expressions *spontaneously, of his own accord*; for example,

supposing a person to die voluntarily by eating poison, if I wish to ascertain whether he died of any disease, or of his own accord, I should say in Teloogoo అతడుగ్గో X ము చేతచచ్చెనా లేకతనపతానో or తాను తానేచచ్చెనా, I might also say తానేచచ్చెనా, but తానే is liable to equivocation, for besides meaning *spontaneously* in contradistinction to *forcibly*, it may likewise signify that he *himself* died in contradistinction to *any other person*.

- 488 Sometimes the past verbal participle or infinitive of a verb is used as an adverb; thus,

from the root తిరుగు to turn comes తిరుగ or తిరిగి again.
మళ్లు to returnమళ్ల or మళ్లి again.
నిరిచు to fillనిరిచా or నిరిచి much.

- 489 The following Sanscrit particles cannot properly be termed adverbs, but they enter so frequently into the composition of తెచ్చుకుము words that some notice of them seems to be necessary; and I know not that I can offer the few observations which I have to make respecting them in a more appropriate place. They are prefixes compounded with substantives, adjectives, or verbs of Sanscrit derivation.

ప్ర denotes excess; as హామో joy, ప్ర హామో excess of joy, ధనము wealth, ప్ర ధనము great wealth.

పరా is a privative implying opposition, reverse; as జయము victory, పరాజయము defeat.

అప is also a privative; as కీర్తి fame, అపకీర్తి infamy, జయము victory, అపజయము defeat, ధనము money, అపధనము a poor man.

సమ్ is an incrementive denoting also goodness, or connexion; as అర్చితుడు adored, సమర్చితుడు well adored, వాదము declamation, పరివాదము an argumental dispute.

అను signifies after, near, each, every; as సరణము going, అనుసరణము following, వనము a garden, అనువనము near a garden, ఓనము a day, అనుఓనము every day.

అవ is a privative, meaning also *below*; అస, తరణము *going*, అవతరణము *descending*; నతము *bent*, అవనతము *bent down*; మానము *honour*, అవమానము *dishonour*.

నిర్-నిష్ are privatives, meaning also *going through, the whole*; అస, రసము *juice*, నిరసము *juiceless*; గ్రామము *a village*, ని గ్రామముడు *a man who went through a village*; దత్తము *given*, నిదాత్తము *given altogether*.

దుర్-దుష్ *ill, bad, reverse*; అస, కర్మము *business*, దుష్కర్మము *bad business*; గమ్యము *passable*, దుగమ్యము *impassable*.

వి signifies *excess, variety, badness*; it also denotes *opposition*; అస, జయము *victory*, విజయము *a great victory*; విధము *manner or method*, వివిధము *various methods*; రూపము *form*, విరూపము *deformity*; వాదము *talk-ing*, వివాదము *a quarrel*; మలము *filth*, విమలము *purity*.

అట్ signifies *as far as, from, every where*; అస, అంతము *the end*, అంతము *as far as the end*; మూలము *the root*, ఆమూలము *from the root*.

ని *excess, within*; అస హననము *torturing*, ని హననము *killing*.

అధి means *above, excess*; అస, అసీనుడు *sitting*, అధ్యాసీనుడు *sitting upon any thing*; పాదము *a foot*, అధిపాదము *a foot over*.

అపి in most Sanscrit words adopted into Teloo-goo is a mere expletive.

అతి means *much, beyond moderation*; అస, మధురము *sweet*, అతిమధురము *very sweet*; వేల *a limit*, అతివేలము *beyond the limit*; భోజనము *eating*, అతిభోజనము *eating immoderately*.

సు *good, well*; అస, పథము *a road*, సుపథము *a good road*; కుణము *the disposition*, సుకుణము *a good disposition or temper*.

ఉష్ denotes *up, beyond*; అస, ధృతము *held*, ఉష్ధృతము *held up*; స్థానము *not moving*, ఉష్థానము *rising*; వేల *limit*, ఉష్వేలము *beyond the limit*.

అభి *before*; అస, ముఖము *a face*, అభిముఖము *before the face*; సూర్యము *the sun*, అభిసూర్యము *before the sun*.

ప్రతి again, in return, back, each, opposite, in exchange, towards; as, వనము a garden, ప్రతివనము each garden; ఉపకారము kindness, ప్రత్యుపకారము a return of kindness; వాది a complainant, ప్రతివాది a defendant; సూర్యుడు the sun, ప్రతిసూర్యము towards the sun; విష్ణువు Vishnoo, ప్రతివిష్ణువు a second Vishnoo.

ఛరి signifies well; as, ఆలోచన consideration, చర్యలోచన considering well, deep reflexion; కోధన a trial, ఛరికోధన well tried.

ఉపన near; as గ్రామము a country, ఉపగ్రామము environs.

490 Conjunctions are seldom used in Teloo goo; they are necessary chiefly in works on science, where a chain of reasoning is required for the elucidation of some position; but in short detached maxims regarding moral conduct, and in poetical compositions, which form the principal part of Teloo goo literature, the frequent use of conjunctions would destroy that simplicity and elegant conciseness of phrase, which is the great characteristic of the language.

491 In the superior dialect, యు is equivalent to the english conjunction and, but it is added only to words ending in ు or ూ. This particle being included in the class of words termed *drootuprucrootica*, is liable to all the changes mentioned in the second chapter of this work as peculiar to words of that description. If the word end in any other vowel than those above mentioned, the *drootuprucrootica* affix ను is added to it, instead of యు, to express the conjunction and; thus, నాదీయు-ఎడ్లును గాత్రయు a carriage, a bullock, and a sheep.

492 In the common dialect ని - న్ని, or నిన్ని are added to words ending in ు or ూ; and ను-న్న or నున్న to words in any other terminations, to express our conjunction and; న్ని however is seldom affixed to any nouns except to those in ు; న్ని if affixed to a word ending in long ు requires it to be shortened into ు; and ని - నిన్ని as well as ను - నున్న always lengthen the final vowel of the word to which they are affixed; thus, కోయ్యను

స్వకొరదానున్నకట్టేసున్న *a staff, a whip, and a stick*; బండిన్నిగా
 దిన్నిబాగావున్నవి *the cart and the carriage are in good order*; రాముడు
 న్నులత్తులదున్నయుద్ధముచేసిరి *Rama and Lutchmana fought*. A ter-
 minational emphasis, or the lengthening of the final vowel, is also equi-
 valent to the conjunction; as కొయ్యకొరదాకట్టే *a staff, a whip, and a*
stick; సేనలోయేనుగులూగుట్టుకులూ ౨౦ టేలారథములూలిన్ని
 వున్నవి *elephants, horses, camels, and cars are all in the army*, యిం
 డ్దూలోడలూదొడ్డూ నేలలూ లంబద్దవి *houses, gardens, godowns,*
and lands, are sold by auction.

The abovementioned particles which are equivalent to the conjunction 493
and may be affixed to all, to any, or to none of the objects enumerated; but
 in the case last mentioned, the final vowel must be lengthened, or pronoun-
 ced with emphasis; thus, నేనున్ననాస్నేహితుడున్నతిరువట్టూరికిపోతి
 మి or నేనునాస్నేహితుడున్నతిరువట్టూరికిపోతిమి or నేనునాస్నేహి
 తుడూతిరువట్టూరికిపోతిమి *I and my friend went to Treevatoor*.

When we wish particularly to mark the nature, rather than the num- 494
 ber of the objects enumerated, not saying, for example, *two hills*, but these
 are *both hills*; then, some of the participles abovementioned must be added
 to the word denoting the number, or the emphasis must be laid on the
 last syllable of it; thus, అదుగోపాగవ శెలెగుపడున్నవేలివి రెండు
 న్నూ or రెండూ - కొండలు *those are both mountains that appear yon-*
der like smoke; if we said రెండుకొండలు it would mean that there are
 two mountains, not that *both* are mountains.

When we allude to the whole of any number of objects, some of the 495
 participles abovementioned must be added to the word expressing the
 object, not to the word expressing the number; thus, if I were to say
 I am wounded in one of my hands, one is not here a complete number, be-
 cause I have two hands; therefore, without adding the particles above-

mentioned, I must say నాపవక చేతిలో నాయముర గలినది ; but if both my hands were wounded, then I must add some of those particles to the Teloo goo word denoting *hands*; thus, నా రెండు చేతులలోనున్న నాయముర గలినది ; for if I did not add న్ను here, it would be understood that I had more than two: thus also, if I say నార బేలాలో నాలుగు గుట్టలు లుపరి గై పోయినవి *four horses ran out of my stable*, as న్ను is not added, it is understood that I have yet more horses ; for if these four were all that belonged to me, then I should have added న్ను, and said నార బేలాలో నాలుగు గుట్టలు న్ను పరి గై పోయినవి.

- 496 న్ను and its synonymous particles abovementioned often represent the English words *also, even &c*; thus, యిదిన్ని నాది *this also is mine*. Hence, if న్ని be added to the word నొకటి *one thing*, and a negation follow, it expresses the English word *nothing*; thus నొకటిన్ని చేయను *I will do nothing*; in other words I will not do *even one thing*. These particles followed by a negation, are likewise equivalent to our negatives *neither, nor &c*; thus, మంచిదిన్ని కాదు చెడ్డదిన్ని కాదు *it is neither good, nor bad*. If these particles are added to any interrogative pronoun or adverb beginning with the letter ఎ, more commonly written యె, they denote universality; thus, ఎక్కడ where? ఎక్కడనున్న every where ; ఎవరు who? ఎవరున్న all; ఎట్లు how? ఎట్లానున్న any how, at any rate ; ఎప్పుడు when? ఎప్పుడున్న always &c. This is also the case when these particles are added to the past relative participles of verbs, with an interrogative pronoun prefixed ; thus, వాడు ఎక్కడవుండినానున్న *wheresoever he may be*, వాడు ఎట్లా వ్రాసినానున్న *howsoever he may write &c*. It will be observed that in this construction the final న of the past relative participle is lengthened to నా.

The following is a list of the most common interjections in Teloogoo. 497

అయ్యో.....	express pain, grief, or compas- sion.....	as అయ్యో &c. ఆయన కొమా
అయ్యయ్యో		రుడునష్టమైనాడు alas! his son
అయ్యయో		is dead.
అకటా.....		
అకటా.....	astonishment.....	as అహో or అహోహోతమద
అహో.....		శానముచేతధన్యతనైనది ah!
అహోహో..		how fortunate have I been to
		meet you.
చీ.....	aversion.....	as చీ or చీచీఅవతలపో pshaw!
చీచీ.....		go a long, చీ or చీచీవాడుదు
		ర్మాదు pshaw! the fellow
		is a rascal.
శాబాసు	praise, excellence.....	as శాబాసుయితడుయెంత సమ
భారీ.....		ర్థుడుయెంత ఖచ్చివాడు bravo!
భారా.....		how clever and expert he is.
మర్నా.....		
అద్దెర	hush! silence!	సద్దుకుయ్యకండి hush! do not
సద్దు.....		make such a noise.
అహహ.....	admiration.....	as అహహయెంత సేదక how de- lightful! how charming!

In Teloogoo there are three final significant letters, which may be added 498
to all words: namely — to denote interrogation, to express doubt or
ignorance, and — to mark emphasis.

— is purely interrogative, and should always be affixed to the word 499 .
denoting the object respecting which the question is asked. For example,
in cross-questioning a witness, a person may wish to ascertain whether
he did, or did not go to the house of the complainant on a certain day: in
this case he would ask, నీవుపోయిన ఆదివారమునాడు వాదియంటికిపో
యినావా did you go last Sunday to the house the complainant? but if he
knew that he went to some place, and wished to ascertain particularly
whether it was to the complainant's house or not, in this case he would

ask నీవుపోయిన ఆదివారమునాడువాదియంటికీపోయినావు *Was it to the house of the complainant that you went last Sunday ?* Supposing he is aware that the witness went to the house of the complainant, but wishes to ascertain the precise day, he would in that case ask, నీవుపోయిన ఆదివారమునాడవాదియంటికీపోయినావు *Was it on Sunday last, that you went to the complainant's house ?* Again he might have learned that some one went to the house in question, but might be desirous to ascertain whether it was the witness or not, he should then ask నీవోవాడో న ఆదివారమునాడువాదియంటికీపోయినావు *was it you that went to the complainant's house last Sunday ?* It is however to be observed that to words which are already of an interrogative nature, such as the pronouns beginning with the letter ఎ, more commonly written యె, the significant letter య is never added.

- 500 య denotes ignorance or doubt, and must be added to the particular word expressing that of which we are ignorant, or of which doubt is entertained: for instance, supposing I am in doubt whether you have, or have not given me money; to the affirmation *you have given* I add the particle య and say నీవు నాకురూకలుయిచ్చినావు: but if I am certain of having received some money from you, and am in doubt respecting the quantity, not recollecting whether it was Fanams, or Pagodas that you gave me, then the య must not be added to the verb, because I have no doubt but you gave something; it must be added both to the word expressing *Fanams* and to that denoting *Pagodas*, because I stand in doubt respecting both, నీవు నాకురూకలొకపరాలోయిచ్చినావు; again, if I am aware both of the payment, and of the amount, and only doubt whether you gave it to me, or to some one else, then I add the య to the word denoting *to me* నీవునాకోరూకలుయిచ్చినావు; lastly, if I am certain that I myself received the money, but am in doubt whether I received it from you, or from another, then the య is added to the word *thou* నీవునాకురూకలుయిచ్చినావు. In this manner, the peculiar object of doubt or interrogation is at once clearly defined in Teloo goo.

The particle *నో* added to the common conditional form of the verb 501 ending in *తే*, with the drootuprucrootica affix *నో* becomes *నో* and represents our phrases *but if, on the contrary, should it &c; &c.* thus, వర్షముకురియకపోతేజనులునశించురు - వర్షముకురిస్తే సోజనులుకుమునుపొందుదురు *If it does not rain the people will suffer severely; but if it rains they will be happy.*

In Teloogoo there are many interrogatives, especially among the pro- 502 nouns, which commence with the letter *ఎ*, or as it is commonly written *యె*; thus, ఎవగు *who* ? ఎట్లు *how* ? ఎక్కడ *where* ? &c. if *నో* be added to these words the interrogation is converted into an affirmation of ignorance or doubt. A person asks another లెక్కడయెవరు *who is there* ? the answer may be ఎవరో *I do not know, or am in doubt who he is.* In the same manner, we say వాడుయెక్కడనో *I do not know, or am in doubt where he is, ఇక్కడయెవరోనిద్రపోచున్నారనొ* *some people whom I do not know are sleeping here.*

నో is used to express emphasis, and is added to any word on which 503 particular stress is intended to be laid, nearly in the same manner as the significant letters *—* and *నో* ; thus, నాడుమనతోకూడారోటకువచ్చి నాడేవాణ్ణిటలువు *call the very man who came with us that day to the garden* ; వాడుమహాయోగ్యుడేయేలక్కొట్టితిరి *he is indeed a worthy man, wherefore did you strike him* ? నివునిండావోవుగలవాడవేవానితోయేలజగదమాదితి *thou in particular art a patient man, why didst thou quarrel with him* ? హిరుకోటకుపోతి రేలప్పుడునేనువచ్చితిని *at the very time you went to the fort I came here.* This particle is also used when we wish to select one out of many objects ; for instance, supposing that there are many ripe mangoes upon a tree from which the gardener is plucking them, and that I ask for one, but that he throws down another which I did not want, I reject it, and pointing with my finger to the particular mango which I wanted, say దీన్నేకోతెయ్యి *cut and throw me this very one. I could not say this if there were only one mango on the tree.*

- 504 The final significant affix -శ in the latter part of a sentence, preceded by the final significant letter శ in the former part of it, have the correspondence of the English *as* and *so*; thus, మీరుయే ప్రకారములక్ష్యాపించితిరో ఆ ప్రకారమే చేసినాను *as you directed, so have I done*; మీరు యెట్లా చెప్పినారో నేనులట్లాగే వ్రాసినాను *as you said, so have I written*.
- 505 లేక the negative verbal participle derived from లేను the negative aorist of the root కలుగు signifies *without*; and కాక the negative verbal participle derived from కాను the negative aorist of the root లభి signifies *besides*; thus, ఆయుధములు లేక కత్తువులను జయించుకొనదు *without arms it is impossible to conquer enemies*; ఇంట్లో టలుకాక రొక్కముయెంతవున్నది *besides houses and gardens how much is there in ready cash*? Both లేక and కాక by the addition of ఉండ the infinitive of the root ఉండు to be frequently become లేకుండ or కాకుండ without any alteration in their meaning.
- 506 యేల means *why*? It may be placed either before or after a verb: if placed first the verb agrees in person, number, and gender with it's nominative; thus, యేలచూచిని *why did I look*? యేలచూచినాడు *why did he look*? యేలచూచినారు *why did they look*? But if this particle follows the verb it is placed in the infinitive, which, being a droo-tuprucrootica, takes ఎ n before the ఏ of ఏల, and it is thus used promiscuously for every person, number, or gender; thus, నేనుహాడు or వారు చూడనేల *why did I, he, or they look*? నేనునీవు-వారులది &c. రానేల పోనేల &c. *why did I, thou, they, she, or it &c come, go &c*?
- 507 ఐనను or ఐనప్పటికిన్ని, the forms of the root లభి denoting *although I, thou, he &c. become*, if placed at the commencement of a sentence, represent the English word *nevertheless*; ఐనప్పటికిన్ని వాడు సమర్థుడు *nevertheless he is a clever man*. But if either of these phrases is placed after two or more words in the same sentence, it will have the effect of the disjunctive conjunctions *either, or*; thus, we say సగుకు వైనప్పటికిన్ని రొక్కరూకలయినప్పటికిన్ని *either goods or ready money*. The same particles if not repeated, but following one word only in a sentence signify

at least; thus, పదివరాలయినప్పటికిన్నియిప్పించు *give me at least ten Pagodas*. Lastly, if any of these phrases are added to interrogatives beginning with the letters ఎ or ఏ, more commonly written యె or యే, they give such words a peculiar signification which will be best understood by the following examples: 'ఏవిధము *in what manner?*' 'ఏవిధమైనప్పటికిన్ని *in what manner soever;*' ఎట్లు *how?*' ఎట్లైనప్పటికిన్ని *how soever;*' ఎప్పుడు *when?*' ఎప్పుడైనను *when soever*: the power of these phrases differs essentially from the power of న్ను &c added to similar words; both imply universality, but these phrases restrict the meaning to one of all, న్ను &c include all collectively; thus, ఎప్పుడున్న *always, at every time;* ఎప్పుడైనప్పటికిన్ని *at what time soever;* ఎక్కడనున్న *every where,* ఎక్కడనైనప్పటికిన్ని *where soever;* ఎవ్వరున్న *every one,* ఎవ్వరైనప్పటికిన్ని *whosoever.*

అవును - కాదు - లేదు.

Besides the two senses in which లేను - లేవు - లేదు - లేదు - లేము లేరు, 508 లేరు the aorist of the root కలుగు is used, as explained in rules 437 and 440, లేదు the neuter of the third person singular is used in two other senses.

1st, placed after a nominative of any of the three persons and the infinitive of a verb, it is a simple negative participle denying the action of the verb, with reference to the past time only; thus, నేను &c చేయలేదు *I &c did not do*: this use of the third person neuter must be distinguished from that of the whole tense before mentioned; thus,

నేనుచేయలేను.... *I cannot do.....* నేనుచేయలేదు.... *I did not do.*

నీవుచేయలేవు..... *Thou canst not do* నీవుచేయలేదు.... *Thou didst not do.*

వాడుచేయలేడు *He cannot do* వాడుచేయలేదు *He did not do.*

మేముచేయలేము *We cannot do....* మేముచేయలేదు *We did not do.*

మీరుచేయలేరు.. *You cannot do* మీరుచేయలేదు *You did not do.*

వారుచేయలేరు.. *They cannot do..* వారుచేయలేదు *They did not do.*

in the one case the auxiliarily లేను &c agrees with it's nominative in gender, number, and person; in the other లేదు is indeclinable,

2ndly. లేదు is used independently by itself as a simple negative particle denying *existence*, applicable to all persons, without reference to any time, and opposed to కాదు which denies *essence, quality* &c: the contrary of the first is కద్దు, the irregular third person singular of the affirmative aorist of the root కలుసు; the contrary of the second is the word అవును, the third person singular of the affirmative aorist of అవు to become. If I ask *is there a house here?* I enquire respecting existence, and the answer, if there is one, is కద్దు; if not, లేదు. But if I see something at a distance, and, doubtful not of its existence but of its essence or quality, ask, *is that a house* the answer, if it is not, is కాదు; if it is, అవును.

- 509 అవును indeed may be considered to represent the English word *yes*, being constantly used as an affirmative reply to questions of all kinds, and not restricted like its negative కాదు to a denial of essence or quality; for example, అవును *yes* may be used in reply to any of the following interrogations. వాడువూరినుంచివచ్చినాడా *has he returned from the country?* ఈకాలంవానలుకురిస్తేమంచిదా *would rain be seasonable at this time?* ఈరాజధర్మశ్శుదా *is this King virtuous?* మీకువిద్యవదుక్కోవలెననిఅపేయిస్తున్నదా *do you desire to learn science?* మీదేశమందువర్షముసమృద్ధిగాకురికినదా *have you had abundance of rain in your country?* దక్షిణదేశమందుకావేరిత్రవాహమువచ్చినదా *have the freshes of the Cauvery reached the southern districts?* ఇతడుమీకొమారుడదా *is he your son?*

- 510 Notwithstanding అవును may thus be used as a general affirmative, its use is properly confined to affirmations respecting quality or essence only; thus, if I ask, *is there rice in the house?* I enquire about the existence of some thing, not respecting its quality; therefore, if there is, although we may say అవును *yes*, it will be more correct to answer కద్దు, or వున్నది, *there is*: but if, seeing a basket with something in it, I ask, *is that rice in the basket?* I enquire respecting the essence or quality of something, not regarding its existence, and if it is rice, అవును *yes* is the only proper answer; if it is not, కాదు.

Such is the use of these words when used independently by themselves, 511 but when అవును follows a noun in the common dialect, it does not signify *yes* or *it is*, but *it will* or *may be*: and if used in speaking of the present time, it also implies doubt; thus if to my question, *what is there?* they answer బియ్యమవును *it may be rice*; this is the same as saying, I cannot speak with certainty, but I think, or have understood, that it is rice. The particle అది *it is said* or *they say*, is often used in this sense; thus, if I ask, *is Gooroomoorty here?* and the answer is యింటికిపోయినాడది *this means, I do not know, but they say that he is gone home*. When used in speaking of any future event, the word అవును may imply either doubt or certainty; for example, should I ask నాడుకష్టపడినాడువు *if he take pains and read, will he become well versed in Telooogo*, and am answered సమర్థుడవును *it means either that he will certainly become well versed in Telooogo, or that he may perhaps become well versed in Telooogo*: a prevaricating witness may often attempt to shelter himself under the equivocal meaning of this word.

లేకపోకే.

This phrase represents the English word *otherwise*; మీరుదాన్నియిస్తే 512 సరి *if you give it, 'tis well*, లేకపోకేనేనుబలవంతముగాతీసుకొంటున్నాను *otherwise, I will take it forcibly*. It consists of the negative verbal participle లేక, derived from లేను the negative aorist of కలుగు, prefixed to the conditional form of the verb పోవు *to go*, used here merely as an expletive.

వర - మట్టు.

These words imply *a term*, or *limit*, they are generally used in the Dative case, and often with the conjunction న్ను; thus, వరకు or వరకున్న and మట్టుకు or మట్టుకున్న signify *until*; as ఈగదియవరకు or వరకున్న-మట్టుకు or మట్టుకున్న *until this hour, hitherto*; వర may also be used in the local ablative; thus, ఈవరలోవాణ్ణిచూడలేదు *I never saw him till this time*; we say also ఇంతమట్టుకు *this much, thus far*; అంతమట్టుకు *that much, as far as that*; ఎంతమట్టుకు *how much? how far? &c.*

మాత్రము.

- 514 This word applies to all computation, whether by number, weight, or measure; thus, యాపాలములో పండితాన్యముయెంతమాత్రము *what quantity of grain is produced in this field?* యాబంగారుయెంతమాత్రము *what is the weight of this gold?* యాబియ్యముయెంతమాత్రము *how much is this rice?* నిడువుయెంతమాత్రము *how long?* వెడల్పుయెంతమాత్రము *how broad?* పొడుగుయెంతమాత్రము *how high?* లోతుయెంతమాత్రము *how deep?* The word యెంత alone is also used in the same sense; thus, యాబంగారుయెంత. యాధాన్యముయెంత. నిడువుయెంత &c. but so far as regards number, the collective pronouns often represent యెంత &c; thus, మనుష్యులుయెందగు *how many persons?* రూకలుయెన్ని *how many fanams?* సంవత్సరములుయెన్ని *how many years?*

కాని.

- 515 The participle కాని from the root లభ to become, according to circumstances represents the English words *either, or, unless, only, except, although*; as తాటాకుమీదానికానిదముమీదానికానిత్రాయు *write either on cadjans, or on paper*; వాడుయిట్లు దిశవచ్చేవేకానియూపనికానేరదు *this business cannot be effected, unless he come here*; యీపుస్తకమునకే కానివానికివ్వను *I will give this book to you only, not to him*; వానివల్ల కానియూపనిచక్కబడదు *this business cannot be well done except by him*; పెదబట్టలోనినాగానివాడుపోదు *although you push him by the neck, he will not go*. It will here be observed that when కాని follows words belonging to the class *drootuprucrootica* it is charged into కాని; and when it means *either, or, or although*, the final ి is lengthened into ి.



APPENDIX.

OF NUMBERS.

1ST. CARDINAL NUMBERS.

The cardinal numbers in Teloogoo, may, like adjectives, be prefixed to substantives, or like nouns, be used independently by themselves; in either state, each of them, except the first, has two forms; of which one is applicable to masculine or feminine, the other to neuter objects. I shall give the neuter cardinals first, as the others are derived from them.

<i>English Figure.</i>	<i>Teloogoo Figure.</i>	<i>Neuter Name.</i>
1.....	౧.....	ఒకటి
2.....	౨.....	రెండు
3.....	౩.....	మూడు
4.....	౪.....	నాలుగు
5.....	౫.....	అయిదు
6.....	౬.....	ఆరు
7.....	౭.....	ఏడు
8.....	౮.....	ఎనిమిది
9.....	౯.....	తొమ్మిది
10.....	౧౦.....	పది
11.....	౧౧.....	పదకొండు
12.....	౧౨.....	పన్నెండు
13.....	౧౩.....	పదమూడు

English Figure.	Teloogoo Figure.	Neuter Name.
14.....	౧౪.....	పదార్థములు
15.....	౧౫.....	పదహారు
16.....	౧౬.....	పదహారు
17.....	౧౭.....	పదహారు
18.....	౧౮.....	పదహారు
19.....	౧౯.....	పదహారు
20.....	౨౦.....	పదహారు
30.....	౩౦.....	ముప్పై
40.....	౪౦.....	నలుభై
50.....	౫౦.....	పాదభై
60.....	౬౦.....	అరుభై
70.....	౭౦.....	అరుభై
80.....	౮౦.....	ఎనభై
90.....	౯౦.....	అంభై
100.....	౧౦౦.....	మూడు
200.....	౨౦౦.....	ద్విమూడు
300.....	౩౦౦.....	ముమూడు
400.....	౪౦౦.....	నమూడు
500.....	౫౦౦.....	పమూడు
600.....	౬౦౦.....	అమూడు
700.....	౭౦౦.....	అమూడు
800.....	౮౦౦.....	ఎనమూడు
900.....	౯౦౦.....	అమూడు
1,000.....	౧౦౦౦.....	వేలము
100,000.....	౧౦౦౦౦౦.....	లక్ష
10,000,000.....	౧౦౦౦౦౦౦౦.....	కోటి

The forms common to the masculine and feminine genders are derived from the foregoing neuters in the following manner.

The numeral ఒక *one*, when used as an adjective, is the same for all genders: when used as a substantive, it has a separate form for each gender; vizt. ఒకటి for the neuter, ఒకడు for the masculine, and ఒకరై for the feminine. The neuter రెండు *two*, whether used as an adjective, or as a substantive, becomes ఇద్దరు in the masculine and feminine; the neuter మూడు *three* becomes ముగ్గురు, నాలుగు *four* becomes నలుగురు, and all the other neuters, whether used substantively or adjectively, become masculine or feminine by affixing the particle మంది; thus, అయిదుమంది *five* అయిదుమంది *six*, ఏడుమంది *seven* &c. &c.

In addition to these forms, the neuter numbers noted below admit, in the masculine and feminine gender, of some irregular forms.

అయిదు.....	<i>six</i> may in the masculine and feminine form become	అయిదువురు or అయిదుగురు
ఏడు.....	<i>seven</i>	ఏడువురు or ఏడుగురు
ఎనిమిది.....	<i>eight</i>	ఎనమంర్రు
తొమ్మిది.....	<i>nine</i>	తొమ్మంర్రు
పది.....	<i>ten</i>	పదుగురు
పన్నెండు.....	<i>twelve</i>	పన్నిద్దరు
పదమూడు.....	<i>thirteen</i>	పదముగ్గురు
పదార్ధాలు.....	<i>fourteen</i>	పద్యలుగురు

The neuter cardinals రెండు *two*, మూడు *three*, and నాలుగు *a hundred*, when used as substantives, make in the singular inflexion రెంటి -మూటి -నూటి respectively, and are declined in the same manner as the irregular దేశ్యము nouns: the masculine ఒక్కడు *one* is declined like the regular దేశ్యము nouns of the 1st. declension, the feminine ఒక్కరై and the neuter

ఒక్కటి *one*, with all other cardinal numbers, when used as substantives are declined according to the rules for the third declension; except masculines and feminines ending in నురు, which in the singular inflexion change that termination into నురి; thus, nominative నలుగురు *four*, inflexion నలుగురి, dative నలుగురికి *to four &c. &c.*

2d. ORDINAL NUMBERS.

The ordinals are formed by changing the final vowel of the neuter cardinal numbers into *వ* in the superior dialect, and into *ద్* in the common dialect, the first cardinal number excepted, which in the cardinal form, becomes మొదటి in both dialects, as shewn below.

Neuter cardinal number.	Ordinal number.	
	superior dialect.	common dialect.
ఒకటి.....	మొదటి.....	<i>first.</i>
రెండు.....	రెండవ.....	రెండద్..... <i>second.</i>
మూడు.....	మూడవ.....	మూద్..... <i>third.</i>
నాలుగు.....	నాలుగవ.....	నాలుద్..... <i>fourth.</i>
అయిదు.....	అయిదవ.....	అయిద్..... <i>fifth.</i>
ఆరు.....	ఆడవ.....	ఆడద్..... <i>sixth.</i>
ఏడు.....	ఏడవ.....	ఏద్..... <i>seventh.</i>
ఎనిమిది.....	ఎనిమిదవ.....	ఎనిమిద్..... <i>eighth.</i>
ఐదు.....	ఐదుదవ.....	ఐదుద్..... <i>ninth.</i>
పది.....	పదియవ.....	పదద్..... <i>tenth.</i>

3d. FRACTIONS.

The subdivision of unity is carried to a great extent, in common practice, among the people of Telingana. Their fractions descend by fours, in the same manner that our decimal fractions descend by tens, and the four thousand and ninety sixth part of an integer often occurs in a common Telooquo account.

The following table exhibits the subdivisions of an unit.

English Figure.	Telooqoo Figure.	Name.
1	౧	ఒకటి
$\frac{2}{4}$	౨	ముక్కాలు
$\frac{2}{4}$ or $\frac{1}{2}$	౨	అర
$\frac{1}{4}$	౧	కాలు
$\frac{3}{16}$	౩	ముప్పీ సము
$\frac{2}{16}$ or $\frac{1}{8}$	౨	పరక
$\frac{1}{16}$	౧	వీసము
$\frac{3}{64}$	౩	ముక్కాని
$\frac{2}{64}$ or $\frac{1}{32}$	౨	అరవీసము
$\frac{1}{64}$	౧	కాని
$\frac{3}{256}$	౩	ముప్పియ
$\frac{2}{256}$ or $\frac{1}{128}$	౨	అరకాని
$\frac{1}{256}$	౧	ప్రియ
$\frac{3}{1024}$	౩	ముడుసురలు
$\frac{2}{1024}$ or $\frac{1}{512}$	౨	రెండుసురలు
$\frac{1}{1024}$	౧	సుర
$\frac{3}{4096}$	౩	ముడుగోకరకానులు
$\frac{2}{4096}$ or $\frac{1}{2048}$	౨	రెండుగోకరకానులు
$\frac{1}{4096}$	౧	గోకరకాని

It will be perceived that the subdivision of an unit into fourths is marked by perpendicular lines, and that into sixteenths by horizontal lines : in either case, the number of these lines corresponds with the number of fractional parts intended to be represented. Thus, 1 is $\frac{1}{4}$, ౨ is $\frac{2}{4}$ (or $\frac{1}{2}$) and ౩ is $\frac{3}{4}$; ౧ is $\frac{1}{16}$, ౨ is $\frac{2}{16}$, (or $\frac{1}{8}$); and ౩ is $\frac{3}{16}$; and in the further subdivision of unity, the number of fractional parts (which in English vulgar fractions we term the *numerator*) is denoted, in the same manner, by a

corresponding number of lines, alternately perpendicular and horizontal.

The particular kind of parts into which the integer itself is divided, which in our vulgar fractions is called the *denominator*, is marked in Telooḡoo, much in the same way as in our decimal fractions; namely, by the distance of the perpendicular and horizontal lines from the integer number; thus, $౧౫ \frac{౧}{౪} = 15 \frac{౧}{౪} = 15 \frac{౧}{౪} = 15 \frac{౧}{౪}$ and $\frac{1}{4096}$. It will here be observed that the lines next the integer are fourths, those a degree further to the right, sixteenths, then follow sixty fourths, next, two hundred and fifty sixths, and so on. But when fractions are written separately from the integer number, the *denominator* is marked by prefixing to all the lines, except those of the first subdivision, a contraction of the Telooḡoo word which expresses the particular subdivision to which the fraction belongs; as $\frac{౧}{౪}$ for $\frac{౧}{౪}$ before the second subdivision, $\frac{౧}{౧౬}$ for $\frac{౧}{౧౬}$ before those of the third subdivision, as specified in the foregoing table.

In accounts, if the whole of one subdivision be wanting, the deficiency is marked by substituting for the perpendicular lines the mark $\frac{౧}{౪}$ called $\frac{౧}{౪}$, and for the horizontal lines $\frac{౧}{౧౬}$, or a cypher; Thus, $\frac{౧}{౪} \frac{౧}{౧౬} \frac{౧}{౧౬}$ the first $\frac{౧}{౪}$ shews that fourths are wanting, the second $\frac{౧}{౧౬}$ denotes that sixty fourths are wanting, and the $\frac{౧}{౧౬}$ shews the deficiency of two hundred and fifty sixths.

Accounts of money are kept in Pagodas or Rupees, and Fanams: the fractions of these are represented in the same manner as the fractions of any other unit, but those of a Pagoda as far as sixty fourths, those of a Rupee as far as a sixteenth, and those of a Fanam as far as quarters, have names different from the general fractions of an unit before specified.

The fractions of a Pagoda as far as sixty fourths are respectively named,

$\frac{౧}{౪}$ ths of a Pagoda.....	౧౫.....	ముప్పాపు
$\frac{౧}{౮}$ or $\frac{౧}{౮}$	౧౫.....	మూడ
$\frac{౧}{౧౬}$	౧౫.....	పాపు
$\frac{౧}{౩౨}$	౧౫.....	ముద్దులము

$\frac{3}{16}$.....or $\frac{1}{5}$.....do.....	X ౨	.....భవలము
$\frac{1}{16}$.....do.....	X ౩	.....దుఖలము
$\frac{3}{64}$.....do.....	X ౯౮౫	.....మున్నాపిక
$\frac{2}{64}$ or $\frac{1}{32}$.....do.....	X ౯౮౫	.....శీద
$\frac{1}{64}$.....do.....	X ౯౮౫	.....పాతిక
those of a Rupee as far as a sixteenth are called,		
$\frac{3}{4}$ ths of a Rupee.....	రూ ౩	.....మున్నాపల
$\frac{2}{4}$ or $\frac{1}{2}$.....do.....	రూ ౨	.....అర్ధ-రూపాయి
$\frac{1}{4}$.....do.....	రూ ౧	.....పాపల
$\frac{1}{16}$.....do.....	రూ ౨	.....అణ
and those of a Fanam as far as quarters are termed,		
$\frac{3}{4}$ ths of a fanam.....	కొ ౩	.....మున్నాపిక
$\frac{2}{4}$ or $\frac{1}{2}$ do.....	కొ ౨	.....అర్ధక
$\frac{1}{4}$.....do.....	కొ ౧	.....పాతిక

In English accounts, Pounds Shillings and Pence are marked by the letters £ S D; in Telooḡoo, Pagodas are distinguished by the letter X, Rupees by the syllables రు or రూ, and Fanams by కొ prefixed to the integer number.

OF MEASURES.

Measures, in Telooḡoo called మూనము, are divided into three sorts; viz. పరిమాణము, ఉత్తేజము and ప్రమాణము. The first is that by which the quantity of grain and the like articles is ascertained, and may be termed the measure of *capacity*; the second, that which relates to *weight*; and the third refers to the measurement of *extent*, or to the length, breadth, or width of any thing.

1ST OF పరిమాణము OR THE MEASURES OF CAPACITY.

The chief measure of this kind is that by which grain is usually measured, the largest of which is called శెట్టి, and is marked thus ఖ. If there be one, two, three, or more such measures, the numeral figures, ౧ - ౨ - ౩ &c. are affixed to the ఖ, and written thus, ఖ౧-ఖ౨ - ఖ౩ &c. The శెట్టి is

divided into twenty smaller measures, called చూములు, which are named and marked as follows.

చూము.....	౨ ౧.....	పదకొల్లుము.....	ఖిరి౪౧
ఇడ్లుము.....	౨ ౦.....	పన్నిడ్లుము.....	ఖిరి౪౦
ముత్తుము.....	౧ ౩.....	పదముత్తుము.....	ఖిరి౪౩
నల్లుము.....	౧ ౪.....	పదనల్లుము.....	ఖిరి౪౪
ఏడుము.....	ఖిరి౧౦.....	పదిహేడుము.....	ఖిరి౪౦
అస్టము.....	ఖిరి౧౧.....	పదహాస్టము.....	ఖిరి౪౧
ఏన్దుము.....	ఖిరి౧౦.....	పదిహేన్దుము.....	ఖిరి౪౦
ఎనమందుము.....	ఖిరి౧౩.....	పద్దెనమందుము.....	ఖిరి౪౩
లోన్దుము.....	ఖిరి౧౪.....	పంభాన్దుము.....	ఖిరి౪౪
పందుము.....	ఖిరి౪౦.....	పైట్టి.....	ఖిరి

The చూము again is divided into four ఖంచములు which are named and marked in the following manner.

ఖంచము.....	౨ ౧ } ముక్క	స.....	౨ ౪
ఇరస.....	౨ ౪ } చూము.....		౨ ౧

The ఖంచము is divided into four మానికలు; thus,

మానిక.....	మా ౧ }	మూడుమానికలు.....	మా ౩
లిడ్ల.....	మా ౦ }	ఖంచము.....	౨ ౧

The మానిక is subdivided into four సోలలు; thus,

సోల.....	సో ౧ }	మూడుసోలలు.....	సో ౪
తవ్వ.....	సో ౪ }	మానిక.....	మా ౧

The సోల is divided into four గిడ్డలు; thus,

గిడ్డ.....	గి ౧ }	మూడుగిడ్డలు.....	గి ౪
లిరసోల.....	గి ౦ }	సోల.....	సో ౧

2D OF డిన్తనము OR WEIGHT.

The greatest Telooḡoo weight is a బారువ or a Candy which is equivalent to twenty మణులు or maunds.

Every మణులు contains eight పీకెలు.

Every పీకె five శీలు or seers.

Each శేరు *seer* is divided into quarters, which are marked thus,
 శేరు.....శెం..... { అద్దశేరు.....శెం
 ముప్పాళ్ళ శేరు.....శెం..... { పాళ్ళ శేరు.....శెం

Every పాళ్ళ శేరు contains two నవటాకులు or పలములు, and each నవ
 టాకు is equivalent to three రులాలు.

3d OF ప్రమాణము OF EXTENT.

The greatest measurement of extent is a యోజనము, more commonly
 termed అమడ, which consists of four పడుగులు or కోడులు, termed by
 us *cossees*.

Each కోడు or పడుగు is equivalent to 1000 దండములు

do... దండము.....do.....to	2....బాళలు.....or fathoms.
do...బాళ.....do.....to	2....గజములు.....or yards.
do...గజము.....do.....to	2....మూరలు.....or cubits.
do...మూర.....do.....to	1½....అడుగు.....or feet.
do...అడుగు.....do.....to	2....జేనలు.....or spans.
do...జేన.....do.....to	12....అంగుళములు.....or inches.
do...అంగుళము.....do.....to	9....అంగుళములు.....or inches.
do...అంగుళము.....do.....to	.....one inch.

One కుప్పెల has eight గొట్టెలు each of which consists of fifty మంటలు.

OF THE DIVISION OF TIME.

The people of Telingana, following the astronomical system of the bra-
 mins, divide what they term the infinity of time into four great ages,
 which they suppose to be in constant revolution; these they denominate
 యుగములు. or conjunctions; periods, which seem to have been calcu-
 lated, by the Bramins, as the probable dates of some remote conjunctions of
 of the heavenly bodies, which they assumed merely to assist astronomical
 computations, but which have been implicitly adopted by the vulgar as real
 eras

The first of these four ages is named కృతయుగము referring, appar-
 ently, to some conjunction which is supposed to have taken place at the
 కృత creation; for, according to the Hindoos, the Supreme Being created
 the world in the first age of this name. It consists of 1,728,000 years. The

second is denominated (లే) రాయుగము, the conjunction of the (లే) రా or *three sacrificial fires*, so called, because the great sacrifice in which these * fires are used is supposed to have been introduced during this period, which contains 1,296,000 years. The third is named ద్వ్యపరయుగము a compound of ద్వ్య *two* and అపర *the next*, that which followed the two first, viz. *the third*; this comprises 8,64,000 years. The fourth or present age is known by the name of కలియుగము, properly signifying *vi-cious or sinful*; to this age they assign a period of 4,32,000 years, of which 4,916 are already elapsed. If the years in the fourth age be doubled, the number of those in the third is given; if multiplied by three, the length of the second is found; and if multiplied by four, the product is the length of the first age.

Besides this grand division of time, common to all Hindoos, the people of the Peninsula have another epoch which takes its name from an ancient prince named శాలివాహనము Shalivahana, and commences about the year of Christ 78; the present year 1816 is therefore the 1737-8 of this epoch. It is said that Shalivahana subdued Vikramarka (Bikramajet) whose era is still used in the north of Hindoostan, and substituted his own era for that of his conquered enemy. The vulgar derive the name of Shalivahana from శాలి *a heap of straw* or పాల *a certain kind of tree*, and వాహన *a car*; viz. he whose car was a heap of straw or the పాల tree. In some encounter with Vikramarka, say they, Shalivahana was obliged to mount this tree, or heap of straw; but all traditions respecting this prince, are obscured in the most extravagant fables.

* These three fires are severally named గౌరవ పత్రము - దక్షిణాగ్ని and అపవనయుము The first is lighted, with particular ceremonies, in the west. The person who celebrates the sacrifice is considered particularly to preside over this fire, which being kept alive during his life, serves to light his funeral pile. From this fire, also, the other two are lighted; one of them is placed in the south, and offerings are made in it to the deity of Fire, to the manes of the Pitris, or certain progenitors of mankind, and to a few other deities; the other is placed in the East, and offerings are made in it to the principal deities presiding over the sacrifice, and to all the other gods.

The people of Telingana class the years of the two epochs above mentioned in cycles of sixty, giving to each of the sixty an appropriate name, as shewn below.

ప్రభవ.....is the...1st year of each cycle హేవళంబి...is the...31st year of each cycle.

విభవ.....do...2d	do...విశంబి.....do...32d.....do.
శుక్ల.....do...3d	do...విశారి.....do...33d.....do.
ప్రమోదూత..do...4th	do...కాగ్వరి.....do...34th.....do.
ప్రజోత్పత్తి..do...5th	do...ప్రవ.....do...35th.....do.
అంగిరస.....do...6th	do...కుభక్పరు.....do...36th.....do.
శ్రీముఖ.....do...7th	do...కౌభక్పరు.....do...37th.....do.
భావ.....do...8th	do...క్రోధి.....do...38th.....do.
యువ.....do...9th	do...విశ్వవసు.....do...39th.....do.
ధారు.....do...10th	do...పరాభవ.....do...40th.....do.
ఈశ్వర.....do...11th	do...స్థవంX.....do...41st.....do.
బహుధాన్య.....do...12th	do...శైలక.....do...42d.....do.
ప్రమా.....do...13th	do...సామ్య.....do...43d.....do.
వికమ.....do...14th	do...సాధారణ.....do...44th.....do.
విమ.....do...15th	do...విరోధిక్పరు.....do...45th.....do.
చిత్రభాను.....do...16th	do...పరీధావి.....do...46th.....do.
స్వభాను.....do...17th	do...ప్రమాదీచ.....do...47th.....do.
తారణ.....do...18th	do...అనంద.....do...48th.....do.
పాథివ.....do...19th	do...రాక్షస.....do...49th.....do.
వ్యయ.....do...20th	do...నల.....do...50th.....do.
సర్వజితు.....do...21st	do...అంశ.....do...51st.....do.
సర్వధారి.....do...22d	do...కాశయ్యకి.....do...52d.....do.
విరోధి.....do...23d	do...నిష్ఠాశి.....do...53d.....do.
విక్యరి.....do...24th	do...రౌ.....do...54th.....do.
ఖర.....do...25th	do...దుర్గతి.....do...55th.....do.
నందన.....do...26th	do...దుందుభి.....do...56th.....do.
విజయ.....do...27th	do...రుధిర్హారి.....do...57th.....do.
జయ.....do...28th	do...రక్షా.....do...58th.....do.
వస్త్రధ.....do...29th	do...క్రోధన.....do...59th.....do.
దక్షుభి.....do...30th	do...యయ.....do...60th.....do.

In Teloogoo, the whole of these years, whether of the cycle of sixty, of Shalivahana, or of the Caleeyoogum, are calculated according to the lunar system, which appears to have been the most ancient method of computing time in India; and each year consists of twelve lunar months, reckoned from new moon to new moon, not from full moon to full moon, as is the practice at Benares.

The ecliptic is divided into twenty seven Nutchatras or constellations, each containing 13' 20'', and every lunar month takes it's name from the particular Nutchatra near which the moon is observed to be generally at the full.

The following are the names of the lunar months, and their corresponding Nutchatras.

Months.

Nutchatras.

చైత్రము.....చిత్ర - న్వతి

వైశాఖము.....విశాఖ - అనూరాధ

జ్యేష్ఠము.....జ్యేష్ఠ - మూల

ఆషాఢము.....పూర్వాషాఢ - ఉత్తరాషాఢ

(క) వణము.....శ్రవణము - ధనిష్ఠ

భాద్రపదము.....శరభప - పూర్వాభాద్ర - ఉత్తరాభాద్ర

ఆశ్వయుజము.....శ్రవణ - అశ్విని - భరణి

కార్తికము.....కృత్తిక - రోహిణి

మగశిరము.....మృగశిర - ఆర్ద్రా

పుష్యము.....పునర్వసు - పుష్యు

మాఘము.....ఆశ్లేష - మఘ

పూర్ణిమము.....పూర్ణిమ - ఉత్తర - హస్త

The moon is not *always* full in the particular Nutchatra from which the month derives it's name; but either in that Nutchatra, or in the one which follows or precedes it. This is the utmost extent of the variation; nevertheless, in whichever of the three the moon is full, the name of the month remains unaltered. The moon of the month చైత్ర may be full in the Nutchatra named హస్త, or in చిత్ర, or in న్వతి, but the name of the month is always చైత్రము.

Each lunar month is divided into two portions termed పక్షము, of which one is named శుక్ల or శుద్ధ the *bright half*, the other కృష్ణ or విహార the *dark half*; and each of these two portions contains fifteen తిథులు which may be termed *lunar days*.

The bright fortnight commences with the new moon, of which the తిథి or *lunar day* is called పాడ్యమి or the 1st, and continues until పున్నమి or the full moon: the dark fortnight then begins, in the same manner, with a తిథి or *lunar day* named పాడ్యమి or the 1st, and ends with అమావాస్య or the change, when the moon, by it's conjunction with the sun, concludes the lunar month; thus,

The bright half or increase

of the moon, named శుక్ల పక్షము
పాడ్యమి.....new moon:

విదియ.....second lunar day.

తదియ.....third.

చతుతి.....fourth.

పంచమి.....fifth.

షష్ఠి.....sixth.

సప్తమి.....seventh.

అష్టమి.....eighth.

నవమి.....ninth.

దశమి.....tenth.

ఏకాదశి.....eleventh.

ద్వాదశి.....twelfth.

త్రయోదశి.....thirteenth:

The dark half or decrease

of the moon, termed కృష్ణ పక్షము
పాడ్యమి first lunar day of the dark
[fortnight.

విదియ.....second.

తదియ.....third.

చతుతి.....fourth.

పంచమి.....fifth.

షష్ఠి.....sixth.

సప్తమి.....seventh.

అష్టమి.....eighth.

నవమి.....ninth.

దశమి.....tenth.

ఏకాదశి.....eleventh.

ద్వాదశి.....twelfth.

త్రయోదశి.....thirteenth.

చతుర్దశి.... *fourteenth*.....చతుర్దశి... *fourteenth*.

పూర్ణము..... *full moon*..... లిమావాష్య....*lunar day of the*
[*moon's change*.

A రిధి or lunar day by no means corresponds with the solar day; according to the Hindoos it is that period during which the moon travels through twelve degrees of her path, it may commence in the morning, at noon, in the evening, or at midnight, and contains a number of రిధియలు, or Teloogoo hours of 24 English minutes each, varying from 54 to 66 according to the length of the రిధి.

Although the lunar day is of variable length, it's subdivision, the Teloogoo hour, does not vary, but consists precisely of 24 English minutes. The people measure this space of time by an empty vessel of a certain size placed in water; there is a small hole at the bottom of the vessel, through which the water is allowed to enter; and the size both of the hole and of the vessel is so proportioned, that, if care be taken, the vessel sinks at the termination of every 24 English minutes.

The orb of the moon is divided into sixteen phases, named కళలు; but as one of these is considered constant, and the other fifteen are supposed to revolve round it, like a garland of flowers on a string, each revolving కళ corresponds to a రిధి or lunar day.

Twelve lunations form a lunar year, but it requires only about 354 solar days to complete this period; so that the lunar falls behind the solar year (of 365 solar days) more than 11 solar days every lunar year. To adjust the lunar time to the solar computation intercalary months are inserted, and this is regulated by assigning to each of the lunar months a particular corresponding sign of the zodiac as explained below.

Lunar months

Corresponding sign of the zodiac.

చైత్రము..... మేషము..... *Aries*.

వైశాఖము..... వృషభము..... *Taurus*.

జ్యేష్ఠము..... మిథునము..... *Gemini*.

అపారధము.....	కర్కాటకము.....	<i>Cancer.</i>
త్రావణము.....	సింహము.....	<i>Leo.</i>
భాద్రపదము.....	కన్య.....	<i>Virgo.</i>
అశ్వయుజము.....	తుల.....	<i>Libra.</i>
కార్తికము.....	వృశ్చికము.....	<i>Scorpio.</i>
మౌగళిరము.....	ధనుస్సు.....	<i>Sagittarius.</i>
పుష్యము.....	మకరము.....	<i>Capricornus.</i>
మాఘము.....	కుంభము.....	<i>Aquarius.</i>
ఫాల్గునము.....	మీనము.....	<i>Pisces.</i>

So often as the sun remains in the same sign of the zodiac during two *అమావాస్యలు* or days of the moon's change, the month to which the last *అమావాస్య* belongs is named twice over ; it is first considered *అధిక* or *intercalary*, and after being completed is reckoned over again, under its proper name ; for example, supposing the sun to have entered the sign *Aries* on *అమావాస్య* the last lunar day of the lunar month *చైత్రము*, and to continue in the same sign during *అమావాస్య* the last lunar day of the next lunar month *వైశాఖము*, the lunar month intervening between the first and the last *అమావాస్య* would be termed *అధిక వైశాఖము* or *intercalated వైశాఖము*, and so soon as it expired, *వైశాఖము proper* would commence anew.

In the course of a certain number of years, two intercalary months occur within the space of one year ; in other words, two months are reckoned over twice. In this case, the proper month intervening between the two is called *యయమాసము* the *wasted month*, and is entirely omitted from account. In every intercalary lunar month the sun does not enter into a new sign of the zodiac ; in the course of the wasted month, he enters into two signs.

The new moon or పాడ్యమి in the bright fortnight of the lunar month చైత్రము is the first తిథి or commencement of the lunar year.

Besides the lunar years, months, and days, the people of Telingana use that subdivision of solar time which we term the week, the days of which they reckon from sun rise to sun rise, and name after the Sun, † Moon, Mars, Mercury, Jupiter, Venus and Saturn, in the following manner.

ఆదివారము... or ..భానువారము... or ..రవివారము.....Sunday.
 సోమవారము.....ఇందువారము.....చంద్రవారము.....Monday.
 మంగళవారము...కుజవారము.....అంగారకవారముTuesday.
 బుధవారము.....సోమ్యవారము... ..Wednesday.
 గురువారము.....బృహస్పతివారము.....Thursday.
 శుక్రవారము.....భృగువారము.....భాగవవారముFriday.
 శనివారము.....శ్చిరవారము.....మండవారము.....Saturday.

In a few of the most southern districts, the people of Telingana, from their intercourse with the inhabitants of the Tamil Country, have adopted their solar computation of the year, of which, therefore, some brief notice seems to be necessary.

† I subjoin for the information of the reader a list of the Planets, as enumerated in Teloogoo books.

సూర్యుడు.....the Sun.

చంద్రుడు....the Moon.

అంగారకుడు....Mars, the son of the earth.

బుధుడు..... Mercury, the son of the moon by the Hyades.

బృహస్పతి..... Jupiter, son of Angerasa one of the seven great sages, and the [preceptor of the gods.

శుక్రుడు.... Venus, the son of Bhrigu, and the preceptor of thegiants.

శని..... Saturn, the offspring of the sun by Ch'háyú shade.

Every Tamil solar year has twelve నెలలు or months which are named as follows.

చిత్తి	April	అశ్విని	October.
వాయుకి	May.	కార్తికి	November.
అని	June.	మౌఖి	December.
అది	July.	తైయి	January.
అవని	August.	మాసి	February.
పరహికి	September.	పంగుణి	March.

The Tamil calendar is not adjusted by intercalary days according to the European method; these months, therefore, do not correspond entirely with the English months by which they are represented. The Tamil year commences on the sun's entrance into *Aries*, and each month properly contains as many days, and fractional parts of a day, as the sun remains in each sign. The civil solar month, however, always commences at sun rise, and continues until the first sun rise in the following month; and to dispose of the fractional parts of a day, the following computation is adopted. If the sun should enter a new sign of the Zodiac between sun rise and midnight, the day of his entrance is the first of the month; but if he enters a new sign between midnight and sun rise, the month commences at the following sun rise.

A దినము or solar day of 24 english hours is divided into sixty కదిమలు each of which is equivalent to twenty four minutes: seven కదిమలు and a half, or three english hours, make one జాము the corruption of the sanscrit word యామము.

రాహు	Son of Sinhica, the moon's ascending node, reckoned the 8th planet.
కేతు	The moon's descending node, reckoned the 9th planet.

A Star is termed	నక్షత్రము
A planet	గ్రహము
An eclipse	గ్రహణము

The solar year is also divided into two అయనములు, each of which consists of six solar months; it has also six ఋతువులు or seasons, each of which consists of two months; viz. వసంతఋతువు the spring comprehending చిత్తి and వయ్యాకి, శ్రీష్ఠఋతువు the hot season comprizing ఆది and ఆది, వర్షఋతువు the rainy season including ఆషాఢి and పరబ్రాహ్మి, శరదృతువు the sultry season comprehending అశ్విని and కార్తికీ, శీతఋతువు the winter season containing మాగ్ధి and శ్రావణ, and శీతఋతువు the cold season comprehending మౌన and పంచమి.

When *day* is used in contradistinction to *night* it is expressed in Teloo-
goo by పడులు; thus రాత్రి పడులుచదివి నాడు he read day and night. A day of four and twenty hours is expressed by the words దినము or వారము, but these terms are not synonymous; దినము implies simply a day, without reference either to the date or the day of the week; thus, పదిదినము లతెనక వస్తున్నాను I will come after ten days; వారము is applicable to the day of the week only; for instance, were I to ask, on what day of the week you intend to set out for Combaconum, I should say in Teloo-
goo మీరుయేవారముకుం భక్తోనానికిపోతారు, and if instead of వారము, I were to use దినము, in this instance, the person addressed would not understand that the day of the week was meant to be expressed.

ఉషకికాలము or తెల్లవారి means the dawn, the morning, మధ్యాహ్నము midday, noon, సాయంకాలము the evening, రాత్రి the night, and అర్ధరాత్రి midnight.

I shall conclude the appendix with a list of the principal points of the compass, over each of which a particular genius is understood to preside.

POINTS OF THE COMPASS.

GUARDIANS.

దిశావళిములు	దిక్షాపాలులు
ఉత్తరము	North...కుబేరరాజు.... <i>The god of riches.</i>
దక్షిణము.....	South...యముడు.... <i>Regent of death, and judge of</i> [<i>departed souls.</i>]
తూర్పు	East...ఇంద్రుడు... <i>Regent of the sky.</i>
పడమర	West...వరుణుడు... <i>Regent of water.</i>
వాయవ్యమూల..N. West....	వాయువు..... <i>The ruler of the wind.</i>
ఈశాన్యమూల..N. East...	ఈశానుడు... <i>The destroyer and reprodu-</i> [<i>cer.</i>]
వైశ్యమూల S. West....	వైశ్యుని..... <i>Prince of demons.</i>
అగ్నేయమూల..S., East....	అగ్ని..... <i>The genius of fire.</i>



